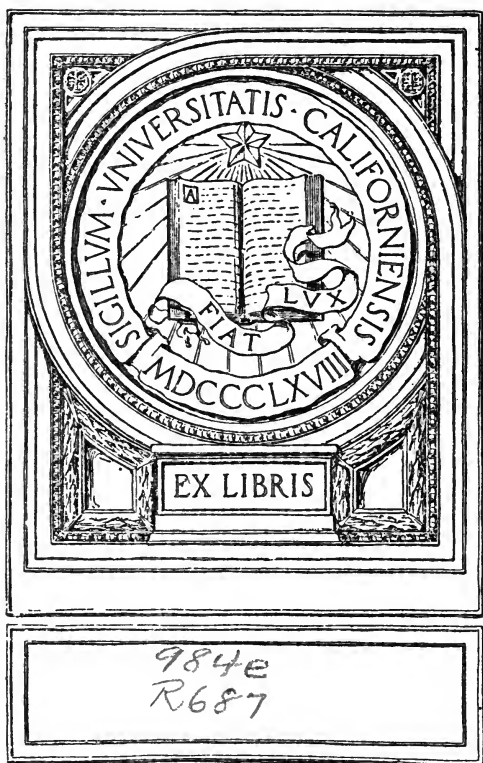


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STUDIES

ON THE

Book of Revelation

BY

I. RODE

//

"PROVE ALL THINGS : HOLD FAST THAT WHICH IS GOOD."—*Paul*

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THE ENTRANCE OF THY WORDS
GIVETH LIGHT."

INTRODUCTION

THERE is, said king Solomon, "no end to the making of books." What would the wise man have said if living in our day? when literature by the train load is circulating to the remotest corners of civilization.

God's blessed book, the Bible, had, during many centuries, been concealed in dark corners of Catholic monasteries, read by none but the clergy, and little appreciated by them; when, thanks to merciful Heaven, Martin Luther and other God-fearing men, brought it out from its hiding place, and gave it to the common people in the language they spoke; and, thanks to the art of printing, soon learned to read.

This literary revolution causes the Bible to be read, searched, and perused as no other book ever was or will be, shining a beacon light on the weary pilgrim's path, inspiring faith, hope, and love; and peace of conscience because a peace with God, where formerly reigned total darkness and gloom of deepest despair.

It must not however be forgotten that men, alas too often, guided by preconceived notions, twist its contents to their own ideas, instead of framing their minds to "Thus saith the LORD." This being so, and the

STUDIES

ON THE

BOOK OF REVELATION

CHAPTER I.

OPENING the book, its sublimity at once appears : " The Revelation of JESUS Christ, which God gave unto Him." Mark this statement, " God gave it to JESUS." It is evident from this, that whatever knowledge our Savior previously had of those things, the language is framed by the Father ; hence, that vision, being from God, and sent to spiritually minded children of God, must be spiritually discerned.

John saw seven churches, but in what form? A modern artist, endeavoring to paint what John saw, would, most likely draw seven houses, or rooms, filled with people gazing at a man in a pulpit ; but John sees seven candlesticks ; seemingly at first, a queer representation, yet, when understood, a very simple and most significant emblem ; because the church of Christ is the means of light to the world. (Matt. v. 14-16).

In the midst of these light bearers walks the representative of our Savior. This is significant of our Lord's never

ceasing presence among His faithful: "Lo, I am with you alway, unto the end of the age." Matt. xxviii. 20.

But why just seven churches? there were at time through the labor of Paul and the rest of them doubtless hundred of churches, why then that limited number? Seven, being, in holy writ, the symbol of completeness, it symbolizes in this case the church of Christ as a whole, even to the remotest corners of the earth.

Further, they were all Gentile churches. It may be argued that Jerusalem having been destroyed, which is perhaps true, and Israel scattered to the four winds, they had no organized church anywhere. But, we ask, why was the Revelation not given at an earlier date? Our Heavenly Father works all things systematically, and the fact that Israel as a nation is entirely ignored in the symbol of the Lord's church, sent directly from the Father, is a strong proof that their work was done; that their pre-eminence as a nation had ceased; that time had arrived predicted by the prophet, saying:

"I will number you to the sword, and ye shall bow down to slaughter: because when I called, ye did not answer; and when I spake, ye did not hear; . . . ye shall cry for sorrow of heart, and howl for vexation of spirit; and ye shall leave your name for a curse unto my chosen: for the Lord God shall slay thee, and call his servants by another name."—Isaiah, lxx. 12-15,

Let any one who considers this a picture of imagination follow Paul in Gal. iv. 19-31: Hagar, in prototype is driven from Abraham's dwelling with her son, never returning. So Israel, because of wickedness, was expelled from their city and their land; never again to possess it. Type and antitype must correspond, or the former loses its import. But as Ismael in the wilderness drank of the fountain pointed out by the angel, and quenching his thirst,

did live, in "the wilderness of Paran,"—the mountains, (Gen. xxi. 9-21), so may Israel in this wilderness of the mountains, *i. e.* nations, drink from the fount of life; to which God's messenger, the gospel of life in Christ Jesus, is ever pointing. Other salvation or restoration for them there is none; they are no longer separated from other nations, the middle wall of partition between Jew and Gentile, having been broken down. Eph. ii. 14. The prophecies of Jeremiah, Ezekiel, and others, about the return of Israel to Palestine after exile among the nations, have had their literal fulfillment when the nation returned from Babylon; and all Israel (again) dwelt in their cities. Ezra ii. 70; also, vi. 17. The land of Palestine was, in our Lord's day, filled with men and beasts, as foretold by the prophet, (Jer. xxxi. 27), and the twelve tribes did in that day instantly serve God day and night in the hope of their God given promise. (Acts xxvi. 7).

There is much more to be said along this line, but the above will suffice for our present purpose, as evidence why Israel were not separately chosen among the seven churches, as they certainly would have been if still possessing national pre-eminence as claimed by Christadelphians and other Age-to-come advocates.

The communion cup, "The cup of the New Covenant in My blood (our Savior's blood)", Luke xxii. 20), is a farce if the New Covenant has not been established. And if it has been established, their restoration is in the past; for the Lord never promised to make a covenant with them in their exile.

John was instructed to send letters to each of the seven churches; and not only that, but the letters were dictated in full, each one ending with a promise of reward for faithful service. But as those seven churches represent the

fullness of our Lord's church throughout all the earth, each child of God has the right to apply all of those promises unto himself as if given to him or her personally.

Let us then, dear reader, not only thus apply them, but also heed the Lord-given exhortations; lest, forgetful of duty, we come short of the reward. Each letter has in it the promise, "To him that overcometh;" none others are counted in.

CHAPTER II.

" THE HUNDRED AND FORTY AND FOUR THOUSAND."

" And I saw another angel ascend from the sunrising, having the seal of the living God ; and he cried with a great voice to the four angels, to whom it was given to hurt the earth and the sea, saying ; Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed, an hundred and forty and four thousand, sealed out of all the tribes of Israel. . . . And after these things I saw, and behold, a great multitude, which no man could number, of all nations, and tribes, and people, and tongues, standing before the Lamb, arrayed in white robes, and palms in their hands."—Rev. vii. 2-9.

" And I saw, and, behold, a Lamb standing on mount Zion, and with Him an hundred and forty and four thousand, having His Father's name written in their foreheads. . . . , And I saw another angel flying in mid heaven, having the everlasting gospel to preach unto them that dwell on the earth, to every nation, and tribe, and tongue, and people."—Rev. xiv. 1-6.

THE Book of God, plain, when rightly interpreted, has, by human tradition, been so perverted and mystified, that many an uninstructed church member actually fears contemplating its contents ; the Revelation particularly is looked upon as an absolutely impenetrable mystery, incomprehensible as a teacher, and valueless as an exhorter. But even if admitting its high metaphorical expressions to be of less value, because more difficult to understand, than the plainer New Testament writings ; it is, to the advanced

scholar and devout child of God, a source of consolation, strengthening of faith; nor can it have failed in its mission even in the day of its issue, as we shall see.

The "woman," the church, the Lamb's bride, (Rev. xix. 7, 8; xxi. 2), was about the time the Revelation was written expelled from her home in Jerusalem, and driven abroad not only homeless, but surrounded by hosts of bitter enemies, seeking her life in the countries whithersoever she went. The spirit of Judaism that clung so tenaciously to her in Jerusalem, was not fully shaken off even among Gentile converts; as Paul's Galatian epistle plainly testifies. And even Paul, the powerful Gentile apostle, at times failed in the eyes of the people, to cope with the Judaistic gospel perverters, as is evident from the council at Jerusalem, called because of strife at Antioch. Acts xv. 1-31.

Under these conditions of contention and disturbance, John, exiled on Patmos, was commissioned to promulgate his wonderful Revelation, shaking the prevailing spirit of Judaism and simultaneously quelling all fears of extinguishing the young, and seemingly weak church, even in her exiled condition.

A mistake made by men, when reading the Revelation, is to locate nearly all its visions as relating to events future in John's day. That the Revelator was shown things to come is evident, the object being to strengthen the church under its terrible trials; but *past* as well as *present* events were portrayed in the panorama as we shall see.

"Write the things which thou *hast seen*, the things which *are*, and the things which *shall be hereafter*."—Rev. i, 19.

Here the Revelator clearly distinguishes present from future events. And if any person doubts that events prior to John's time are described in the Revelation let him refer

to chapter xii., where our Savior's birth and ascension are plainly set forth, as also His crucifixion in chapter v. 6, 9, 12, which events had, at that time, all past into history. With these thoughts it is pertinent to inquire, who were the "hundred and forty and four thousand" seen by John apparently separated or distinguished from the rest of mankind? Taking the literal reading of chapter vii., we need not ask the question, being there plainly told they are *twelve thousand* from each tribe of Israel; but let us bear in mind that the book is highly metaphorical. Chapter vii. 3, says, that these "hundred and forty and four thousand, servants of God, were sealed;" with what seal, or for what purpose is not here stated; but, chapter xiv. 1, declares that they have in their foreheads the name of the Father, the great Creator. And verse 4 of the same chapter, that they are a "firstfruits unto God and the Lamb."

It is indeed queer that men will locate this great sealing as future to our day. Ever since our first parents were clothed with coats of skin to cover their nakedness, (Gen. iii. 21), has the message of salvation through Christ gone abroad in the earth; first, in types and shadows, until Christ came, and since, in plain unmistakable language. Nineteen centuries have passed since our Lord paid the ransom price, purchasing the whole estate lost by Adam and his posterity. Are we then to believe that not even a firstfruit has by this time been redeemed or even sealed? Such a position would be most preposterous, even nullifying our Lord's great redemptive work.

John saw, as recorded in chapter vii., the sealing of these, twelve thousand of each tribe, and after that a great multitude of all nations, standing before the throne, clothed in white robes, and palms in their hands, symbolizing purity and victory. And it would be nothing less than blasphemy

to say that no one is pure, or has victory over sin in this age. But if any person from Gentile nations has had the victory, and who dare dispute that fact? then surely "the hundred and forty and four thousand," whoever they are, were sealed in the past, that work being perfected before the victory was given to any of the multitude from other nations.

Chapter xiv. further says, that "the hundred and forty and four thousand," were not only sealed with "the Father's name in their foreheads," but "redeemed." *Sealing* and *redeeming* are two different and distinct operations. Abraham was sealed in his life-time; that is, he was chosen of God, and made the father of many nations, when as yet having no child. Rom. iv. 17. But knowing redemption from sin to be a work assigned to a future day, he looked forward to the day of Christ, and saw it prospectively with great rejoicing. John viii. 56.

"The hundred and forty and four thousand" were redeemed from among men, they being merely a firstfruit, a comparatively small lump; then another angel appeared "having the everlasting gospel to preach to all nations, tribes, tongues, and peoples." Rev. xiv. 6. The gospel of everlasting life and peace through our Lord Christ JESUS, having these many centuries been proclaimed to all nations, and none other need be looked for, as none other is promised, we may be fully convinced, that the sealing and redeeming of "the hundred and forty and four thousand," is an event long in the past. Millenarians, Christadelphians and others may talk of gospel to be proclaimed in a fancied age-to-come; but Paul tells us plainly that any person, man, or angel proclaiming another gospel than he proclaimed "shall be accursed." Gal. i. 8.

Our Savior stood in the synagogue of Nazareth pro-

claiming the "acceptable year of God," not as coming in a future age, but as then "at hand," and present, the prophecy being at that day fulfilled. Luke iv. 16-21. This also accords with Paul: "Now is the accepted time, now is the day of salvation." 2 Cor. vi. 2.

The blessed day of salvation, predicted by the seers of Israel, sung of by their poets, and longed for by all God-fearing men among them, began with our Lord's first advent, and will continue only until He returns from heaven with power and great glory, to make short work of sin and sinners in the earth. Rom. ix. 28. All talk of salvation or gospel preaching after that day has ended, is base delusion, founded on misconstruction of God's holy oracles, resulting in nothing but destruction to its followers. "The truth shall make you free." John viii. 32. A lie, no matter how sincerely believed, is instrumental of murder to all deceived thereby. John viii. 44.

This is the day of salvation, the year of acceptance with the Lord. And glory to the name of God, who, in this day, sends the message of salvation the globe around, in the gospel of redemption through Him who died for us, a law fulfilling ransom, that there is even now mercy with God for every sinner choosing to turn his steps in search of peace, and step into covenant relation to God, even to becoming "sons and daughters of the Lord Almighty." What are glad tidings, if that message is not? and "gospel" means "glad tidings." "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" Isa. lii. 7. Paul quotes this prophecy in Romans x. 15, as belonging to this age, and not to a fancied future millennium. This message of salvation through the reigning

God of Israel, has now, in nineteen centuries, been going forth to all nations, like a fish net, gathering good and bad, to be separated in the judgment day, (Matt. xiii. 47-51); and as this work of gospel mission to all nations, was, in John's great vision, subsequent to sealing and redeeming "the hundred and forty and four thousand," their delivery certainly is in the past. Who then are they? Let us refer, first, to the law that had a shadow of good things to come, Heb. x. 1, and met its antitype or fulfillment in our Lord Christ JESUS.

God commanded Israel to offer, as a paschal firstfruit, an *omer* * or handful, before eating as much as an ear of green corn from the year's crop. Lev. xxiii. 10. Seven weeks from that time, on the day of Pentecost, they were to bring another offering, also called firstfruit, which, though it may seem peculiar, was to be baked with leaven, Lev. xxiii. 15-17; and four months later, at the feast of tabernacles, when their harvest was fully gathered, they were commanded to bring their greatest offering of all. Lev. xxiii. 39-44; Num. xxix. 7-40. Why should the pentecostal firstfruits be leavened, in contradistinction to all other offerings? Did the law containing a "shadow of good things to come," thus foreshadow that anything unclean should be presented to the LORD? and if so, would it be by Him accepted? or, if not, then what means this pentecostal firstfruit, presented in a leavened state? The prophet Jeremiah says: "Israel is holiness unto the LORD, and the firstfruits of His increase." Jer. ii. 3. What is this mentioned harvest or increase of which Israel is the firstfruit? In the beginning God created the heavens and the earth, at first empty and barren, (Gen. i. 2), but even then, the LORD in His foreknowledge and wisdom rejoiced in the habitable

* See Note at the end of chapter.

parts of the earth, and delighted in the sons of men. Prov. viii. 31.

The heavens were, at that time, the abode of countless angelic hosts, serving God with holy fear, walking worthy of their Creator, and singing praises to His holy name, as they subsequently praised His only begotten Son, upon the plains of Bethlehem; yet in the midst of this glory and grandeur of the LORD God contemplated another harvest, another increase of holy beings to do His bidding, praise His holy name, and swell the joy of heaven; hence, the mandate: "Let us make man," (Gen. i. 26),—man immortal and perfect, in our likeness, redeemed and free from sin.

The man, thus created, as also his offspring, transgressing the divine edict, fell into sin and pollution, became a "leavened" lump before God.

Thus far, God's, so to speak, contemplated increase seemed as if becoming a failure; the image of God, wisdom, purity, and loftiness of spirit, failed to manifest itself upon a single son or daughter of mortality. "All sinned and came short of the glory of God." Rom. iii. 23. Then appeared upon the scene our great Redeemer, not only a son of mortality, but also the Son, only begotten of God, in whose "mouth was found no guile;" not so much as an accidental mistake against His Father's command can be laid to His charge, even His bitter enemies were silent when challenged to convince Him of any sin. John viii. 46. Truly did He stand the test, proving obedient until death on the cruel cross ended His probation, and having, through suffering and trials, been perfected to His Father's likeness, He died out of His earthborn Adamic relation, and was exalted to His Father, though for a short time lifeless in the dust, becoming in reality, "the beginning of God's creation." Rev. iii. 14. "The *firstfruits* of them

that slept." 1 Cor. xv. 20. "The image of the invisible God, the first-born of all [the new] creation." Col. i. 15.

Here then is seen the antitypical firstfruit, the real paschal offering typified by the "*omer*", commanded to be given to the LORD—annually, before any person could consume as much as an ear of green corn. And, though born under Adamic penalty, He was, on that eventful pass-over-day presented to God a truly unleavened offering, having, as above stated, paid the penalty by dying to sin or out of sin relation, He became truly the unleavened beginning of God's creation, increase, or harvest, none could enter the Father's glory before Him. It is thus seen whom the paschal firstfruit represents, but whom or what was typified in the pentecostal leavened offering, also called the firstfruit?

God selected the seed of Jacob above all other nations, delivered them from Egyptian bondage whither they had wandered in search of food. Carried them on "eagles' wings," and brought them unto Himself. Ex. xix. 4. Not that every Israelite became a servant of God, but the true worshippers among them were God's chosen people, sealed during their life-time, the seal being that of circumcision, testifying before heaven and earth that they were God's chosen people, if only having the faith of Abraham, their great progenitor in works as well as in flesh relation. From these, of God's highly favored people, we find the "hundred and forty and four thousand" sealed servants of God, mentioned in Revelation vii. We may wonder at that precise number, yet "twelve thousand" from each tribe is no more wonderful than exactly "twelve tribes." Remembering, however, our dealing with apocalyptical problems, we are not necessarily limited to that number, but have reason to

expect a great many more, there being in Elijah's time when idolatry occupied the high seat, no less than "seven thousand" in one generation, but as twelve times twelve represented the square or perfection of Israel's thousands, the symbol is very fitting, showing the perfect one of Israel, or the election, as Paul calls them, (Rom. xi. 7), who obtained mercy with God, or were sealed, while the multitudinous host of faithless idolators, or lovers of mammon, among them were blinded and cast off.

We shall now proceed to notice the unanimity of Old and New Testament writers in calling those chosen or sealed Israelites the firstfruits; or, what signifies the same thing, beginning of God's increase.

First: God told them, through Moses the mediator, that they should be to Him a peculiar treasure, a holy nation, a kingdom of priests, if keeping His law, and abiding in His covenant. Ex. xix. 5, 6. The LORD had carried them on "eagles' wings," and brought them unto Himself, (verse 4), and now, when they promised to obey His voice, and keep the covenant He was about to make with them, He gave them His law embodying that covenant, thus revealing to them His perfect will, at that time entirely unknown to all the earth, as written in the Psalms: "He sheweth His word unto Jacob, His statutes and His judgments unto Israel. He hath not dealt so with any other nation: and as for His judgments, they have not known them." Ps. cxlvii. 19, 20.

Israel was the first, or rather, the only nation with whom God stepped into covenant relation; to them, and to them only, was His law proclaimed that became a "schoolmaster to Christ." Gal. iii. 24. And, while the masses of them in all ages and generations, turned a deaf ear to God's command, there was at all times a "remnant" left among them

serving God with fervency and zeal, circumcising not only their flesh but their hearts and ears, while all other nations lay totally blinded in carnal lusts, and idolatrous pollution. Thus, Israel was indeed God's firstfruit, or first people among whom God worked and began to gather His increase. "Israel is holiness unto the LORD, the firstfruit of His increase." Jer. ii. 3.

"In that day there shall be a fountain open to the house of David, and to the inhabitants of Jerusalem, for sin and uncleanness." Zech. xiii. 1. Why open this fountain to the house of David? Why not open it to the houses of Pharaoh, Abimelech, Baalim, or Cyrus? These were all Noah's legal descendants as well as was David, and certainly included in the covenant God made with him; never again to drown the earth containing his posterity. The sin cleansing fountain had, in God's plan and purpose, to be opened in David's house, because he was at the head of God's beloved nation—Israel. Moses rehearsing the covenant unto Israel, said: "For thou art a holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth." Deut. vii. 6. Similar testimony is found in Psalm cvi. 5, as also in Psalm cv. 6, 42, 43. Many like testimonies there are, but these will suffice to show Israel's pre-eminence and favor with God above all other nations. Never has God so dealt with a nation as with Israel. Taking them from Egyptian slavery of the most oppressive kind, He fed them forty years in a land not producing food enough to keep them from starvation. His holy arm was ever seen in their midst, teaching them to fear His name, and lean upon Him alone in times of tribulation and need, nor were His works among them done in vain.

God, whose spirit alone can teach men to fear His name and elevate their minds above the brute, did not work among other nations at that time. Israel alone was favored with God's presence; they, and they only of all tribes and nations, could turn to God, learn His ways, and be fitted for eternal life. They were indeed His firstfruit, the beginning of His increase, as Jeremiah said.

This was the LORD's plan of calling them first, and collecting His chosen ones from their midst before turning to other nations. Our Savior declared He was sent to none but "The lost sheep of the house of Israel." Matt. xv. 24. And when sending out His chosen messengers, "two and two" to proclaim "the kingdom at hand," He forbade them entering Gentile or Samaritan cities, confining their labors exclusively to "Israel." Matt. x. 5. And though He was at one time constrained by truth hungry Samaritans to enter their city and abide their two days,—at which time, seeing the people gather around Him so numerous that He declared the fields ready for harvest, (John iv. 35,—we have no record of any harvesting having been done there then. Eager as were those Samaritans to hear His doctrine and ready to confess Him the Messiah, no one outside of "Israel" seems to have been received in His flock at that time. On the contrary, it is recorded, (Acts viii. 14), that Samaria did not receive the gospel until several years had gone by. Why this discrimination? Why was the heathen centurion, who manifested greater faith than any Israelite, told to go his way? Matt. viii. 5-13. Why was he not commanded to forsake all, to come along and preach the gospel? Or, why was the Canaanitish woman received with apparent coldness in a manner that would have repulsed any person having no more than ordinary faith? Matt. xv. 22-28. These are noteworthy

instances, bearing ample testimony that the time for Gentile harvesting had not yet come; that the firstfruits to be taken out of Israel had not yet been fully gathered. The "hundred and forty and four thousand," be the number literal or figurative, had not yet all been sealed, a work that in God's plan and purpose must be done before the message of salvation could be dispensed among the nations abroad.

Our Savior, when meeting His disciples just previous to His ascension, commissioned them "To go abroad in all the earth, preaching the gospel to all nations;" . . . [but], "to abide in Jerusalem till endued with power from on high," (Mark xvi. 15; Acts i. 4-13), a blessing they received on the day of Pentecost, when Holy Spirit filled them in a measure sufficient to stir up the whole city. Then, and not till then, could, in God's plan and purpose, the message of salvation through God's Anointed Lamb, be sent to all nations, and gather in the great multitude as seen by John in his vision, "Standing before the Lamb, arrayed in white robes with palms in their hands." Rev. vii. 9. "The law contained a shadow of good things to come," (Heb. x. 1), and we cannot fail to see the most striking similarity; the law with its types and shadows being a mirror reflecting the glorious gospel substance. The paschal "firstfruit," the *omer*, or handful annually presented to the Lord at passover time, did, as before stated, represent "Christ, Who is our passover," 1 Cor. v. 7; "and firstfruits of them that slept." 1 Cor. xv. 20.

Then the pentecostal firstfruit, was presented to the LORD, baked with "leaven," contrary to all other offerings: and is not this type fully borne out, or anti-typified in the real literal fact? There were the holy, God-fearing remnant of Israel, the election, as Paul calls them, (Rom. xi. 7), from the giving of the law till our Savior ended His mission

among them, continually being sealed, presented to the Lord as His chosen flock; that is, not only were they taught to know the will of God through His divinely proclaimed law, but through it they realized their utter inability to arrive at the LORD's perfect standard by their own works; the best of them fell short of perfect law keeping as it is written: "All have sinned and come short of the glory of God." Rom. iii. 23. Hence, realizing their imperfection and shortcoming before God, they served Him with broken hearts and contrite spirits, (Ps. xxxiv. 18), ever looking to heaven for mercy; longing for the sin cleansing fountain to be opened in David's house, as predicted by the prophets; even Abraham, the friend of God, realized his lost condition, and rejoiced in hope of that blessed sin-cleansing day. John viii. 56.

It is this condition of mind, this broken heart and contrite spirit, manifesting itself in repentance from sin, and faith toward a merciful heaven, the only source of succor, that pleases God, and constitutes the seal placed upon His chosen flock, a circumcision of heart and ears, (Jer. iv. 4; Rom. ii. 28), whereof the fleshly circumcision was a type. It should be born in mind that all chosen ones of Israel, prior to the death of Christ,—though thus sealed and selected as the LORD's precious jewels, the perfection of Israel,—lived and died without being washed, or in any manner cleansed from sin. Repentance from, or sorrow over sin, is not a cleansing from sin. Even though the penitent sinner could at once completely change his ways and never again commit an unlawful or carnal deed, his former committed misdeeds would still be crying against him; he would still be enrolled among sinners, the old debt—contracted in violating law not having been paid; that work could only be done by the all atoning blood of

Christ; hence, they were sealed but not redeemed,—presented to God indeed a leavened offering as typified in the pentecostal firstfruit, nor can we fail to see the striking resemblance in antitype, that pentecost must pass, the leavened offering be gathered and presented, ere the gospel, effecting the general ingathering among all nations could go forth and do its work.

The apostle Peter stood in Solomon's porch, preaching salvation through the name of JESUS Anointed, to the marveling people said: "Unto you first," etc. Acts iii. 26. This expression, "unto you first," seems to convey the idea that Peter, even at that early day, understood that other nations should share the joyful tidings sent to Israel first, and we may wonder why they did not at once dispatch messengers to heathen lands.

But their minds had to be trained into this new order of things. Our Lord, who does all things well, and never does anything in a hurry, gave them time to meditate on the matter, that the idea might fully mature in their minds, till finally, with a miracle in the ceturion's house at Cesarea, convincing them that the season of firstfruit was now past, and the general ingathering should proceed. So deeply was the idea of Israel being God's first ingathering stamped on their minds, that even Paul, though specially commissioned to work among Gentiles, always made it a point to preach to the Jews first, when getting within their hearing, (Acts xiii. 46), as also affirmed in his Roman letter: "To the Jew first, and also to the Greek." Rom. ii. 10.

It is thus seen that the "hundred and forty and four thousand" sealed servants of God, of Rev. vii. 4-8, were Israel's faithful remnant: "Dying in faith, not having received the promises, but seeing them afar off, confessing themselves strangers and pilgrims in the earth, looking for

a well founded City." Heb. xi. 13-16. "Sealed," but not "redeemed," but how shall this harmonize with Rev. xiv. 1-4, where the same "hundred and forty and four thousand" are seen, not merely "sealed" but "redeemed from among men, the firstfruits unto God and the Lamb."

John, in Revelation v. 1, saw the LORD God having in His right hand a book, that is a scroll, or rolled up sheet, written within and without, and sealed with seven seals. The apostle wept because neither man nor angel could open the book, or even look thereon. The Lamb then appeared, He who had been slain on behalf of sinful humanity,—“Having loved righteousness, and hated iniquity; and therefore anointed with the oil of joy above His fellows,” (Heb. i. 9), He took the book midst prayer, praise and heavenly worship, (verses 8-14). He opened one seal, when the gospel, in form of a crowned rider on a white horse, was seen going forth conquering, and to conquer. Rev. vi. 1, 2. He opened another seal, a third and a fourth, gradually unrolling the scroll, showing the revelator what dreadful wars, tribulations, bloodshed and woe must accompany the gospel proclamation, (Rev. vi. 3-8), as also now verified in history. A fifth seal was opened and John saw the faithful martyrs, those slain in Old Testament times, not accepting deliverance, that they might obtain a better resurrection. Heb. xi. 35. Their time had come, not to be raised, but to be clothed with long white robes, Rev. vi. 11, the metaphorical skin garment covering all humanity, typically constructed from animal skins in the garden of Eden, Gen. iii. 21, but antotypically, the flesh and blood of Christ, offered for fallen humanity, on Mount Calvary; which could not be applied to martyrs in Old Testament times, because not then in existence. A sixth seal was broken and John saw time expired, and judgment at hand,

(verses 12-17). Here the drama would seem as ended, but not so. Our Lord's beloved disciple shall yet be more fully initiated into God's holy oracles: thus far, he hath seen white robes, *i. e.*, righteousness given to none but martyrs, not a word is said about the many thousand true worshipers of the LORD God, serving God with fervency and zeal, but not martyred, what of them? Are they all lost?

Marvel upon marvel was disclosed to John: again he was brought back to Old Testament times, and saw God's faithful servants sealed; again he saw the gospel go forth to all nations; and again, when the seventh seal was opened he saw the terrible trials and tribulations shown under the former seals, only now in a far more detailed manner. John was shown in detail the victory of our Lord's church amidst persecution and woe, (chapters xi. and xii.); also the abomination of the beast, with blasphemy on its seven heads, of which we shall speak hereafter.

But let us refer again to chapter xiv.: there the revelator saw the "hundred and forty and four thousand," this time not merely sealed but redeemed, assuring him that his faithful fellow countrymen, whether king or prophet, rich or poor, high or humble, if only following the Lamb in obeying the law pointing to Him in types and shadows, were sharers in His redemption, though dead centuries before it was perfected. They were now before the throne of God, cleansed from sin by the all atoning blood of Christ, no guile being found in their mouths. We are not to understand them resurrected and literally alive in God's presence, for they were then and are now sleeping in their tombs awaiting Gabriel's judgment call; but before God who raises the dead, and calls the things that are not as though they were—already existing, (Rom. iv. 17), they are seen as if alive; or, in other words, they are alive in the

same sense that Abraham was the father of many nations when having no child.

John having seen the "hundred and forty and four thousand" before the throne, redeemed, and having His name and their Father's name in their foreheads ; that is, no longer servants, but children of God, he sees the gospel, that "everlasting gospel," the glad tidings of eternal life, through Christ the Lamb, sent forth to all nations and kindreds, tongues and people.

And now, dear reader, let us summarize these points. Prior to the death of Christ neither Samaritan nor Gentile had been called into the fold, to Israel, and to them only, sounded the blessed gospel call in that dispensation. Every year, on the great day of atonement, did they through their high priest present animal offerings, which, though types of Christ, served merely to keep their leavened, that is their sinful condition, in perpetual remembrance before God. Heb. x. 3.

But Christ came, redeeming all from the transgressions that were under the first covenant, Heb. ix. 15, hence, cleansing the hitherto leavened firstfruit of God, through His all atoning blood, before sending the gospel call to any other nation, precisely as seen in the great vision shown to John on Patmos. Several great object lessons were thus, in John's vision, printed on the charts of primitive Christian churches.

Firstly: God's promise of blessing to Abraham and his seed stands firm; God has not cast away His people whom He foreknew. He sealed the faithful remnant among them, and upon the fullness of time they were redeemed by the Lamb's blood.

Secondly: The gospel call of "Peace on earth, and good will to men" shall not be confined to Israel, but shall

go forth to all nations, tribes, and tongues. Israel was merely a firstfruit; the general harvest shall extend to all the earth.

Thirdly: The beast, the Roman power, in John's day, headed by Nero, though, at that time persecuting the saints, and having the power to slay thousands of them, shall ultimately be conquered and slain, and victory shall be won by the people of God. The need of such exhortation and comfort to the early Christians is obvious, when we realize the terrible persecution against them, and remember that the church of Jerusalem, though under Peter's direct leadership, was ever in favor of obeying and maintaining the whole Mosaic ritual. Acts xxi. 20. Paul counteracted this spirit of Judaism and antipathy against Gentile customs prevailing, even at Rome, saying: "If the firstfruit is holy, the lump is holy also; and if the root be holy, so are the branches." Rom. xi. 16.

That this "root" or "firstfruit" signifies Israel, is very plain, it is also clear that Israel was the "firstfruit" as Jeremiah had said; James likewise testifies: "Of His own will begat He us with the word of truth, that we should be a kind of firstfruits of His creatures." Jas. i. 18. Who did He begat to be a kind of "firstfruits?" Not all Christians, for that would include the whole harvest; but those to whom James wrote, namely, "the twelve tribes scattered abroad." Jas. i. 1.

Thus, prophets and apostles alike testify, that Israel, that is the elect remnant among them, were to be God's firstfruit or beginning of His harvest, and they can verily sing a song unlearned and unlearnable by other nations. Every saint can sing praise to the Lord for having been called into redemption from sin and pollution through the all cleansing blood of Christ; but to have stood in cove-

nant relation with God, chosen and sealed prior to cleansing from sin can be sung by none but the faithful remnant of Israel, and will by them be sung and remembered through the endless ages of eternity.

The great harvest of God being in this age gathered from all nations, anti-typifying the feast of tabernacles, though in Christ having like honor with Israel, may love that song but cannot sing it, because not belonging to the class having national pre-eminence.

NOTE

NOWHERE in the whole Levitical code did straw constitute any part of their offerings ; it seems therefore unreasonable that the LORD should command every farmer in Israel to carry a sheaf, or bundle of straw or unthrashed grain, up to the tabernacle once a year, only to be thrown away when getting there ; hence, the word "Sheaf," in Lev. xxiii. 10, is evidently a mistranslation, and should read : "*omer*, or, handful," as in the margin. The Danish Bible, now before me, likewise reads "*omer*."

CHAPTER III.

"HEAVEN AND EARTH"—"THE STARS"—"THE WOMAN"—
"THE DRAGON AND "THE BOTTOMLESS PIT."

It has been stated by Bible students, that a man fully versed in the spirit of Old Testament writings has no real need of the New; and there is, although the statement may be somewhat presumptuous, a good deal of reason for its utterance. Moses, in his writings gives a history of events prior to his times; obtained either from books or tradition, and perhaps from both; aided, as our Heavenly Father's servants are and always have been, by direct holy spirit influence. The prophets quote Moses; while our Lord and His apostles, in their turn, quote both Moses and the prophets.

Thus seeing the great "I AM", in His dealings with mankind, giving, through the different stages of revelation, "line upon line, precept upon precept, little here and little there"; (Isaiah xxviii. 10), always basing the latter upon the former, we accordingly conclude that the Apocalypse, the last book in the Bible; and among the last sacred books written; was likewise founded upon some earlier works. Nor could we ever feel sure of unraveling any of its, ever deep, metaphors, allegories, and symbols; unless finding some positive and plain, "thus saith the LORD", either in the book itself, or from some other sacred writer bearing on the same subject.

Revelation xii. reads of "Heaven", "Earth", "Stars", "a woman", and "a dragon". Many theological writers see in all this nothing less than a literal celestial location, the abode of holy angels, "the war in heaven", of verse 7, they deem a literal battle among those holy dignitaries; resulting in the absolute defeat, and casting down upon earth, of some arch rebel; who, disobedient to God, and jealous of some rival angel, sought to usurp power, and have things his own way in all the heavenly realms; but, being conquered and cast out, he was given power on earth as a kind of omnipresent, never seen, evil deity, called in common every day language "the devil".

The absurdity of such position is at once apparent from verse 2 :

"The woman in heaven gave birth to a man child".

The angels of God in the literal heavenly abode, "neither marry, nor are given in marriage", Luke xx. 35; hence, do not bring forth children; therefore a different solution must be found.

In holy writ, "stars" are often used metaphorically. Joseph saw his brethren do obeisance to him in the form of stars. Gen. xxxvii. 9. Theological leaders, or evangelists, turning men to righteousness, are in Dan. xii. 3, likened unto "stars"; likewise in Dan. viii. 10, holy men are called "stars". But we have, within the book (Rev.) itself, a more direct, and therefore surer proof. "The seven stars in my right hand are the seven angels,—bishops, or messengers,—of the seven churches". Rev. i. 20. Even Balaam, when, against his will, driven to utter blessings on Israel, called our Savior a "Star out of Jacob". Num. xxiv. 17.

It being thus evident that a star, in the Revelator's language, signifies a theological leader, or holy man of

more or less pre-eminence; and these in Dan. viii. 10, as also in our text are called "hosts" or "stars" of heaven; we need not be at a loss about the term "heaven"; but can readily see it signifies, not a location, but a condition of sanctification or holiness, enjoyed by all now redeemed by the blood of our Heavenly Father's spotless lamb; in whatsoever age they lived.

"The first man was of the earth, earthy; the second man is the Lord from heaven", (1 Cor. xv. 47, (not that He, Christ, came down from the heavenly portals; but being divinely begotten, He was, although the son of Mary, of heavenly origin, and is justly called "the Lord from heaven". Hence, when in Revelation, we see a "star" falling from heaven, we understand it signifies that a holy person has fallen from grace, or backslidden; lost his heavenly image, or condition of holiness; unto which he through faith had attained, and has relapsed into the image of the earthly man, from whom he originally sprang.

Hebrews xii. 22, informs us that the saints of God redeemed by the blood of Christ, have, although scattered far and wide upon the earth, "Come unto the mount Zion, the city of the living God, the heavenly Jerusalem"; not, as all can see, a location, but a condition.

This heaven, this condition of purity and freedom from sin, is likewise contained in our Savior's words to the thief: "This day thou shalt be with Me in Paradise", (Luke xxiii. 43, for let it be remembered that Paradise, that is, the condition from which Adam fell when eating the forbidden fruit, was regained the moment Christ expired; and they were both in it; though for the time being both dead; and the malefactor is still dead.

The church of God, the Lamb's bride, is the woman in heaven, to her it was said: "Rejoice greatly, O daughter

of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: He is just, and having salvation; lowly, and riding upon an ass, and upon a colt, the foal of an ass". Zech. ix. 9.

This metaphorical woman was indeed with child, traveled in birth, and pained to be delivered; the faithful ones of the LORD on earth, were, from the moment sin first entered the world, ever groaning in pain, and longing for the appearance of the woman's seed to crush the serpent's head.

The blood offerings of Israel setting forth in type the hope of a coming Redeemer, are traced back to faithful Abel, (Gen. iv. 4), and even further, for animal blood must have flown when a skin covering was procured for Adam and Eve. Gen. iii. 21. "Abraham rejoiced to see the day of Christ; and he saw it [by faith, though far off], and was glad." John viii. 56.

Not only did the blood offerings of Israel fore-shadow the Savior's death, but the sweetest theme of their songs was their expected Messianic kingdom; while all their prophets from Samuel onward, as many as followed after predicted the birth of their deliverer. (Acts iii. 22-24).

As the desire of a woman, yearning to embrace her offspring, increases with the nearness of the event, so did in Israel the intense desire to see their promised Redeemer. Year after year their offerings were continued, and their songs repeated, anxiety and longing to see their promised King, filled every God-fearing heart. When would their "star" arise? Should they, 'ere that day, sleep in death? or would they live to see Him?

Then it was revealed to old God-fearing Simeon, that his eyes, 'ere closing in death, "would see the Lord's anointed". Luke ii. 26.

Aged Anna, when, in the temple, seeing the infant child, instantly recognizes in Him the promised Redeemer; and, giving thanks to God, spoke of Him to all who looked for redemption in Israel. Luke ii. 38. Truly did the woman travail in birth, and pained to be delivered.

"She brought forth a man-child, to rule all nations with a rod of iron: and [who, having finished His work on earth], was caught away to God, and His throne." Rev. xii. 5.

How significant the expression "God, and His throne." Merely saying, "caught away to heaven," would not express it; for heaven, in apocalyptic language, signifies, as we have seen, the condition of God's church on earth, in which our Savior was born; hence, the expression: "God, and His throne," fully stating our Savior's ascension to the Father's immediate presence. As also written by the prophet: "He came to the Ancient of days; and they brought Him near before Him." Dan. vii. 13.

The woman had on her head a crown of twelve stars. Twelve great men, our Lord's twelve apostles,—diadems. Not on the women's vesture, but on her head; being indeed rulers in our Lord's church; and, through their work, reigning on earth, even now, as kings and priests with God and the Lamb, though literally sleeping in the dust of the earth.

The woman was clothed with the sun; that is, surrounded, literally enrobed, with the glory of God; and the moon was under her feet; for as the moon receives all its light from the sun, so does the whole world wherever civilization reaches, receive all its light of blessings from the church of Christ.

Comparing Christian lands with heathen lands, what a wonderful spectacle do we behold: asylums for the sick,

the aged, the feeble, the insane, or the needy from whatsoever cause, are, though never seen in heathen lands, ever fostered and flourishing within the bounds of gospel domain. How eagerly does the infidel, who all his life has ridiculed the church of Christ, blasphemed His holy name, and shunned the Book,—the Bible, written for the blessing of mankind through holy Spirit guidance, seek an asylum, founded on the very spirit of that Book, and through its ever pressing influence, when perchance he gets old and feeble or otherwise in need of succor.

As our Heavenly Father maketh His sun rise over the evil and the good, and sendeth rain on the just and the unjust; so does the church of Christ JESUS, our Lord and blessed Redeemer shed forth her blessings upon all mankind within her reach, whether they accept her teachings or not; though, be it freely admitted, all not willing to come to her loving embrace through faith in the death and resurrection of our Lord JESUS Anointed, can get her blessings only second-hand, metaphorically as moonlight; and as moonlight is better than no light at all, so is the condition enjoyed by even the infidel in Christian lands, far preferable to that of the heathen barbarism, in lands of darkness not yet blessed by gospel light.

The moon is under the woman's feet. Yes! truly so. Where, within the realms of Christianity, does any man dare to come out in open defiance of God's law regulating the duties of man to man? Even polygamy, one of the Cain family is most beastly inventions, can nowhere thrive within church domain; but must blast and wither under the powerful influence of our Savior's church light. And thus, with all manner of gross crimes, every man and woman living within the bounds of any Christian land, is, even though frequently hating Christianity, and blaspheming the

name of its founder, compelled, by political law and social customs, to abstain from open committal of gross acts forbidden by church edict, and made to lead lives of decency in conformity with Bible law. Indeed, the woman has the moon under her feet.

There is a class of men and women in society, particularly in our large cities, not only tolerating, but openly approving of acts condemned by the word of God, but who are as a class, generally ostracised by decent society, considered one strata below the common social level, and known in the revelator's language as the "bottomless pit," of this something will be said later on.

THE DRAGON.

A MONSTER with seven heads and ten hornes. Formers of theological sects seem to forget when making out this dragon to be their fancied bugbear, the ruler of their imaginary place of torment, called hell; their personal devil, has only one head, while this apocalyptical dragon has seven; though it is nowhere even intimated, that he, when being cast from heaven to earth was in any measure decapitated; nor could it well be supposed that an angel in heaven ever had more than one head.

It is furthermore declared by two competent witnesses, that "the angels who sinned are reserved in chains until the judgment-day." 2 Pet. ii. 4, and Jude 6. And Paul, the great Gentile apostle, evidently referred to the same thing when saying, "we shall judge angels." 1 Cor. vi. 3.

It is plain from these statements, that the fallen angels being bound with chains, whatever binding that expression may mean, and reserved until the day of judgment, have

nothing in common with the revelator's "seven headed dragon," who though cast out of heaven, retained full liberty on earth to persecute the woman and her seed. This hydra-headed monster is something entirely different from the fallen angels mentioned by Paul, Peter and Jude. Nor could it for a moment be supposed by sane intelligent men, that a literal battle should take place among God's holy angels. It is indeed strange that men even in our enlightened age, professing to be instructed from God's holy word, and having more or less knowledge of our heavenly Father's divine attributes, and the sublime purity of His heavenly courts, should so far forget themselves as to admit that envy, hatred, strife, or even literal warfare should enter there: thus making our heavenly Father's kingdom and throne in reality no better than this sin besotted world, for if such a thing could happen once among the heavenly angels, it might perchance happen again; or, if not, why not?

Verse 11 gives us a clue to the revelator's idea. "The dragon, that old serpent called the devil and satan," was conquered by the blood of the Lamb, by the word of their testimony, and by yielding their lives as martyrs.

And it may be asked when stepping aside from metaphor and using plain open language, what monster enemy of mankind was fought and conquered by those weapons?

Answer : Sin, and sin only by virtue of a broken law condemning all mankind to eternal perdition, until our Savior appeared and paid the ransom. Sin it was that "accused our brethren day and night before God," Heb. ii. 14; Rev. xii. 10: and sin it was that was cast out of heaven, not out of any celestial locality, but out of the church of Christ here on earth, when our Savior ransomed her with His own blood; and bade His chosen followers

proclaim the glad tidings to all nations; as they also did, sealing their testimony with their blood.

Why should man fail to see the true meaning of this? "Serpents" all through the word of God are used as an emblem of sin; Moſes in the wilderness lifted up a serpent, an emblem of our Savior on the cross. John iii. 14. The Mosaic serpent, the typical redeemer, healed them from literal serpent bites; hence, sin, from which our Savior redeemed us, is the antitypical serpent, It is written:

"The seed of the woman shall bruise the serpent's head." Gen. iii. 15

"Ye generation of vipers." Matt. iii. 7,

"Ye are of your father the devil, and his works ye will do." John viii. 44.

"Dragon," "satan," "serpent," "devil," are scripture expressions signifying one and the same thing, namely, "sin in the flesh" with its fearful consequences. *

"Out of the heart proceedeth evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies, : these are they which defile man." Matt. xv. 19, 20.

"The flesh lusteth against the Spirit, and the Spirit against the flesh." Gal. v. 17.

"Because the carnal mind is enmity against God : for it is not subject to God's law, neither indeed can it be." Rom. viii. 7.

"Every man is tempted, when he is drawn away of his own lust, and enticed. Then lust, when it hath conceived, bringeth forth sin ; and sin, when it hath finished, bringeth forth death." Jas. i. 14, 15.

"Forasmuch then as the children are partakers of flesh and blood, Christ, Himself, likewise, took part of the same ; that through death He might render him powerless, (translated from the Greek), who has the power of death, that is the devil, (*i. e.* accuser); and deliver them who through fear of death were all their lifetime subject to bondage." Heb. ii. 14, 15.

* Readers desiring light on this, so much controverted point, "the devil", as mentioned in the Bible, should write to the EUSEBIA Publishing Co., 509 Walsworth Ave., Oakland, Cal., for tract on this subject.

That bondage, that fear of death, is now, thanks to redeeming power of our Savior's cross, forever abolished for those who through faith in our Heavenly Father's sin-bearing Lamb, have become the children of God.

"With His stripes we are healed." Isa. liii. 5.

Well then might our Lord say : "He that believeth in Me shall never see death." John viii. 52, and xi. 25, 26. This has no reference to natural dying; from it men are not exempt : but to death absolute in the penal sense, inflicted at the judgment, and from which our Savior redeemed all that accept and obey Him.

This freedom from sin unto death eternal : this deliverance from bondage, into the glorious liberty of divine sonship, is consummated when by faith in the efficacy of the death of Christ, we put it on by immersion, as Paul says :

"As many of us as have been baptized into Christ have been baptized into His death." Rom. vi. 3.

And again :

"As many of us as have been baptized into Christ have put on Christ." Gal. iii. 27.

And again :

"If one has died for all, then have they all died." 2 Cor. v. 14.

It is thus evident that we, having died with Christ, can no longer, by the broken law, in which lies the power of sin, (1 Cor. xv. 56), be accused before God, as we were both day and night 'ere the work of redemption was accomplished. The debt to the broken law having been paid, we are no longer accused as law breakers—not under law, but under grace.

THE SEVEN HEADS.

How CAN sin or its power be said to have heads and horns? Sin, the ever accusing dragon, got into heaven when our first parents sinned. They were created in the image of God; not bearing that image in fullness of glory, because they knew not good from evil, but having received the edict: "Thou shalt not eat;" and being granted free access to the tree of life, they were, by virtue of this their covenant, related to eternal life. Not that anything taken into their stomachs could in reality change their mortal constitutions. Christ is the only true bread of life, as well for Adam as for any other man: but as Adam was a type of Christ, (Rom. v. 14), we readily comprehend the whole Edenic picture a type of God's dealing with man in the law and gospel dispensations: hence, applicable in apocalyptic vision as placing our first parents in the image of God, and thus in the apocalyptic heaven.

The garden of Eden with its trees, as pictured in Genesis, may or may not have been wholly literal: the serpent narrative is certainly a metaphor; but whether literal or metaphorical, it has served as foundation of all subsequent Bible writings, and hence, underlies the great vision of John on Patmos. From this point of view we behold Adam and Eve in the garden: their condition of innocence with a promise before them of never ending life, was one of bliss, indeed it was heaven: so far at least as their condition of undeveloped mentality could comprehend. When lo and behold, the forbidden tree was approached, and its fruit consumed: at once their conscience smites: seeing their nakedness they sought to cover it: and hide when hearing the voice of Him who had set the penalty of death before them.

A covering of skins for their shame, symbolical of a sin covering was now provided: but it, though covering their shame, did not take it away. As the accusation of a broken law stands against any criminal until his sentence is expiated; so in their case. The accusation "Thou hast eaten," was ever against them and us—day and night before God: and it was this ever accusing dragon our Savior conquered and cast out of the apocalyptical heaven when He paid the penalty of sin on the cursed tree. Gal. iii. 13.

Man was now driven from the tree of life, (Gen. iii. 24), but, being expelled from the garden, he was also away from the tree of knowledge: that is, left without divine guidance or law to rule his passions: and thus, unguided, he sank deeper and deeper in the mire of immorality and degradation, till every imagination and thought of his heart was a continuous chain of wickedness, (Gen. vi. 5), when a righteous God destroyed them all, save Noah and his family. Gen. vii. 21.

Again, man increased and filled the earth as commanded: and again sin, the ever accusing dragon ruled as before. Spreading abroad from Shinar land to all corners of the earth, they soon forgot the fearful lesson taught to all mankind in Noah's time: and forgetting the Creator, worshiped the creatures as gods. Particularly was Egypt the seat of idolatry as seen from the word of God to Moses: "I will execute judgment against all the gods of Egypt." Ex. xii. 12.

Thither the Patriarch Jacob and his sons journeyed in search of food, when finding the land of the Hebrews void of sustenance. A warm welcome was accorded them: because Pharaoh stood at that time in particular need of Joseph's service: but sin is never grateful. Joseph died and was forgotten. Then the yoke was placed on Abra-

ham's offspring, the only people on earth at that time in covenant relation with God; and they were persecuted even beyond endurance.

Persecuted by whom? By a monarchical government, or crowned head of sin; hence, a dragon head: and the first dragon head ever mentioned in history as persecuting God's people.

Hear haughty Pharaoh: "Who is the LORD, that I shall obey His voice?" Ex. v. 2.

The dragon never appears in form of a false prophet with a lying, "Thus saith the Lord." His speech is always, "The Lord never said so."

Thus reasoned the carnal-serpent-mind of the woman in the garden: "Yea, hath God said, Ye shall not eat." Gen. iii. 1.

Thus, in Pharaoh, as we have seen: Thus, in Nebuchadnezzar, when erecting an image, that all men, under penalty of death, must worship; he actually exalted himself as a maker of God: and therefore above God.

Thus, the Roman emperors, when in early Christian times, their images were erected and worshiped in all parts of Roman territory. And thus it shall be in the latter days; when the man of sin, mentioned by Paul, shall be fully developed: "He who opposeth and exalteth himself above all that is called God, or that is worshiped." 2 Thess. ii. 4.

Having located Egypt, the first dragon head, we can follow the history of Israel, and the prophecies concerning them, and thus locate the other six dragon heads, or monarchies oppressing God's people.

"For thus said the Lord God, My people went down aforetime into Egypt to sojourn there; and the Assyrians

oppressed them without a cause." Isaiah lii. 4. Every one knows that the ten tribes were conquered and carried captive by the Assyrians under Shalmaneser.

In Daniel ii. there appears an image of four different minerals—representing four separate kingdoms: each of whom, in its time oppressed the people of God, and hence, were dragon heads. But, some one might observe, "four" in Daniel and "two" in Isaiah, make six only, where then the seventh? Let us see.

John saw the dragon with seven heads in heaven prior to his expulsion into the earth; and as this expulsion took place when our Savior was crucified we must find seven heathen monarchies oppressing God's people in Old Testament times, and they do appear in plain and open history.

Daniel in his vision, described in chapter viii., saw a little horn spring from one division of the he-goat, [*i. e.* Alexander's empire], who "waxed great, even to the host of heaven; and cast some of the host and of the stars to the ground, and stamped upon them," etc. Dan. viii. 10.

That this refers to the Syrian power with Antiochus Epiphanes their king; under whose sacreligious tyranny the Maccabees sprang into power, and wrought such wonderful deliverance in Israel, is too evident for comment: and is without doubt referred to by Ezekiel chapter xxxviii, as "Gog and Magog."

Counting Egypt, Assyria, Babylon, Medo-Persia, Greece, (under Alexander), Syria, (under Antiochus), and Rome. We have seven heads, all fully developed and crowned prior to our Savior's time. Rome was, even at that time, considerably divided; and might well, even at that early day, be designated as ten horns. Those divisions were nevertheless in full subjection under the Roman emperors, and therefore not crowned in the full

sense of that word, as they afterward were, when warring against, and fully revolting from, the Roman imperial scepter. The reader will notice that the dragon picture of chapter xii., has crowns upon its heads, while the beast in chapter xiii., has crowns on its horns, evidently showing the Roman people fully divided, each province being a separate nation wholly governing its own affairs, as seen in Dan. vii. 24.

THE DRAGON'S TAIL.

THE dragon, although seven headed, has only one tail: but with it, and it only, has he power to do any real injury to God's people. "The dragon stood before the woman ready to devour her child as soon as it was born." Rev. xii. 4. Well may we here see the plan of Herod, at that time Roman governor, hence, representing the seventh dragon head, to murder the infant JESUS. Matt. ii. 7-16. His plan was frustrated by divine interference; nor have we in any part of the revelator's vision the least intimation of any real harm coming to God's people through any or all of the monster's heads. But "his tail drew a third part of the stars of heaven, and did cast them to the earth." That is: the dragon's tail caused holy men to backslide, to fall from their condition of holiness, or heavenly image, and relapse or sink back to the image of the earthly Adam, from whom they had, by faith in God, under either the Old or New covenant been severed.

But, asks the inquiring mind, why is this evil, this destructive work allotted to the tail? What does the word tail signify?

We read in Isaiah ix. 15, that a "prophet teaching lies, is the tail."

All familiar with history knows that a host of false prophets, always attended, or, we may say, hung on like a tail to a beast, to those above mentioned dragon heads. They were in Egypt in persons of "Jannes and Jambres." Ex. vii. 11, 12; 2 Tim. iii. 8. We find them in Babylon in the form of soothsayers and magicians. Dan. ii. 2. That they attended Rome, the seventh head, is clear from 1 John v. 21, "Little children, keep yourselves from the idols."

Even the land of Israel had, in the time of Jezebel, become so overrun with lying prophets that the people halted between two opinions, not knowing whether to serve the LORD or Baal. 1 Kings xviii. 21. That these lying teachers, this dragon's tail, caused many of God's people to err, to fall from grace, and lose eternal life, is also too well known. Not even Solomon, blessed as he was with spiritual gifts, was able to withstand their craft, but fell through the influences of his heathen wives, (see 1 Kings xi. 4-11), and he, a man having power over nations, and direct revelation from God. What then might be expected from men less favored of God; and often pressed by heathen rulers to either deny the LORD, or lose their lives; as *e. g.* Daniel's three friends when cast into the fiery furnace. No wonder then that John saw the dragon tail an instrument of terror. It was, alas too often the cause of God's people falling from heaven to earth, which all the dragon heads combined were unable to effect, for even if taking their lives, there remained unto God's people a resurrection into a better life with a crown never fading.

"Fear not them which kill the body, but are not able to kill the soul: but fear Him who is able to destroy both soul and body in gehenna." Matt. x. 28.

Rome, the last dragon head, stung the woman's seed in

his heel; a wound painful indeed, but not fatal. That is, death was inflicted on our great Redeemer, but a power stronger than death rent the prison walls and set Him free. Yea, more than that, gave Him the keys of hades and death. Rev. i. 18.

“ My sheep hear My voice, and I know them, and they follow Me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand. My Father, which gave them to Me, is is greater than all: and no man is able to pluck them out of My Father’s hand.” John x. 28, 29.

Not all the roaring from the mouths of seven dragon heads, were they open simultaneously, could pluck one sheep from our Lord’s life-giving hand: but woe unto that star who falls into the coil of the monster’s tail: that is, becomes ensnared in the meshes of lying prophets, is carried off with false, God-deserting doctrines, caused to leave the true faith once delivered unto the saints, and be perverted into believing another gospel; or, to lead a life contrary to sound doctrine, and in rebellion to God’s law.

“ For unto such, there remaineth no more sacrifice for sin; They have crucified to themselves the Son of God afresh, and put Him to an open shame.” Heb. vi. 6.

“ Ye shall not surely die.” Gen. iii. 4. This coil of the dragon tail, this lying prophecy, the product of her own indwelling serpent, lust in the flesh, seduced our mother Eve. She and her husband were the first falling stars; and, alas! for humanity, thousands have followed in their wake.

I am not here claiming that our first parents lost eterna^l life. Redemption extends to all, and our Lord, the judge of all flesh, knows who are His.

THE WOMAN IN THE WILDERNESS.

"THE woman fled to the wilderness, where she was nourished for a time, times, and a half, away from the face of the serpent." Verse 14.

Not here endeavoring to establish extension or terminals of symbolic times, which are best unraveled when all these things shall have been fulfilled; we may be free to say that the woman had dwelt in Jerusalem ever since David brought the ark of God thither, 2 Sam. vi. 17, excepting, perhaps the seventy years captivity. Our Savior informed them that these things were to be changed, that the time was approaching when no particular place for worship should be designated: that God should be "worshiped everywhere in spirit and in truth." See John iv. 20-24.

In accordance with that fact, our Lord commanded His disciples to preach the gospel to all nations, as they also did, sealing their testimony by their blood. And as the LORD had, in Moses time, "carried the woman on eagles' wings," that is, by miraculous power manifested through His servants, Moses and Aaron, "and brought her unto Himself," Ex. xix. 4, so did He in early days of the apostles, when likewise manifesting His power, so gloriously through His only begotten Son, and also through His apostles, carry her similarly on eagles' wings, and bring her into the wilderness; that is, scatter her among all nations: a scattering fully consummated when Jerusalem was destroyed. But even in this, her scattered condition, she was nourished; for remember, our Lord's promise: "Where two or three are gathered in My name, there will I be in their midst." Matt. xviii. 20.

The serpent cast a flood out of his mouth to swallow up the woman; but the earth, *i. e.* the so called better class of society, the moral, though unchristianized, part of mankind; who, though led by either a false gospel, or rank atheism; hence, by virtue of the "moonlight from under the woman's feet," learned to sympathize with, and respect everything noble and lowly among men, have continually been helping the people of God, when edict after edict from the dragon's lips have endeavored to cause their extinction. Of this early history of Christianity gives ample proof.

Well might the woman tremble when Jerusalem fell; her central location was now gone; her council chamber, if we so shall speak, being demolished, she had no where to turn for advice, or edict in settlement of church turmoil.

It was at this hour of consternation that she, through the beloved John, saw on Patmos, this wonderful revelation assuring her of nourishment and support of life even in the wilderness, as we now also for more than eighteen centuries have seen it.

Had the woman in early Christian centuries, when the dragon was in its bitterest mood of spirit, been confined to one city or one province, the serpent might easily, by mere force of arms, have wrought her ruin. But she was everywhere, and yet as in a wilderness, found no where; because her members when persecuted in one city fled to another, thus literally keeping away from the face of the serpent.

Many of God's people lost their lives in this persecution, as predicted in verse 17. But even that worked to the glory of God, and thus literally nourished the woman.

The dragon's connection with the battle of Armageddon in Rev. xvi. 16, will be found touched upon in a later chapter.

THE BOTTOMLESS PIT.

REVELATION XX. 1-3, presents "the dragon as bound for a thousand years," "shut up in the bottomless pit." Much speculation has been indulged in by theological writers about this thousand years. Several branches of Adventists are particularly sanguine in their anticipation of a millennium prior to the day of Judgment, with our Lord personally present on earth to direct affairs; as if He were not able fully to control matters while seated in heaven.

Much controversy has been carried on among theologians about the nature or personality of satan, as also about the thousand years; but, whatever their views on these questions, they all fail to locate the bottomless pit. Not even Canon Cook, the latest commentator, though quoting from nearly every writer in all the history of Christendom, has been able to obtain any opinion, much less, light on the subject.

Without here endeavoring to refute any of these unscriptural claims about the binding of a personal satan, and establishment of a fancied millennium, I freely affirm, and shall prove, that "satan" is now "bound," and in the bottomless pit.

A child once asked: Grandma, what does this earth rest on? It rests on a great big rock. And what does that rock rest on? It rests on another, still bigger rock. But, persisted the youngster, On what does that rock rest? The old lady, puzzled beyond her wits, yet too dignified to admit of ignorance, silenced him by, "O! you little fool, it is rocks all the way down."

With our twentieth century knowledge of geography and astronomy, one smiles at the reply; but must nevertheless

rest assured that neither John on Patmos nor any of his contemporaries, were able to form any clearer conception of the matter. To them the earth was flat, resting on a foundation, the heavens a canopy resting on the earth; and beneath the earth was the "*abussos*," bottomless, or, more literal, unsearchable, incomprehensible pit. Such a pit existing nowhere except in ancient imagination, a literal devil can not be cast in there; what then does it mean?

Bear in mind, dear reader, that we are in the book of symbols. We have seen above, that heaven in the apocalypse signifies that condition of holiness and purity enjoyed by the children of God here on earth, *i. e.* the church of Christ.

Below them, on the next social level, stands another class of people, who are, as a whole good peace-loving citizens in whatever land they dwell. They may or may not be church members. They may, deluded by a counterfeit gospel, consider themselves children of God; or they may, in rank infidelity, ridicule Christ and His church; yet with no intention or aim of doing it any harm. They are sober, industrious, tolerably honest in dealing with their fellow men; and generally do all in their power to promote the good of society as the years roll by. They constitute the apocalyptical earth. Below them stands, or perhaps we should say, lies another social strata, another class of men and women, whose ears are ever deaf to anything elevating or moral; their one and only aim is to serve their own carnal lust, no matter how much their fellow man may suffer in consequence. Saloons, gambling houses, brothels, dance houses, and all other imaginable or unimaginable dens of vice are their places of continual resort. The name of God never passes their lips except in profanity; their

every thought is as low, degraded, and filthy as thoughts of man possibly can become. To them the revelator's term bottomless pit, is indeed well fitted.

In that degenerate society, or bottomless pit, the devil has, and always will, till the end of time, have full sway. God did not say, "Ye shall not eat," Gen. iii. 1. Such was the dragon's sweet sounding lie in the garden of Eden; and such is his delusive language in the bottomless pit to-day. Every person knows that the chief or perhaps the only excuse those people can frame for continuing their wretched mode of life, is, that God, if there is a God, never said anything about what men shall, or shall not do. They have no religion, and they want none; hence, not even the false prophet, who, with all his lying, does teach men some good, is able to live in their midst; much less the true witness of God; they are wholly and fully given over to the dragon, ever opposing Christ.

Acts of violence, or gross crime of any kind, not only tolerated but approved off in this "pit," are openly condemned by decent society in all lands of Christendom. Our gubernatorial seats, our legislative halls, our courts of justice, our social circles, and last, but not least, our social or political press: the most potent factor in shaping public opinion, are all pure compared with what is ever perpetrated in the bottomless pit. Not that society is absolutely pure, far from it, much evil and many defects are there. But noble, heroic, and philanthropic deeds are ever praised, practised, and held in the highest esteem in this kingdom of morality, while lawlessness and base deeds are openly condemned, and their practitioners always ostracised by that that class of people. To say that satan, in the full sense of that word, is ruling, or is even tolerated among them, would be an undeserved charge, indeed a gross in-

sult. Open society is not satanic. Satan is only tolerated in the pit.

But it may be asked, do not many of our leading men, even among the clergy, practise on the sly what they openly condemn? To their shame be it said, that many social, political, or even clerical leaders, are in this way guilty of gross conduct; but they are, thus far, members of, and dwellers in the bottomless pit.

Paul, that "great star in the heavens," warns us against the works of this pit: "Have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame to even speak of those things which are done of them in secret." Eph. v. 11, 12. It is a fact, as joyful as undeniable, that actions as those here alluded to by Paul are condemned by public opinion, anathematized by the ever watchful public press, and can only be perpetrated in the dark, *i. e.* in the pit.

It is freely admitted that millions of individuals are, even now, in the clutches of satan, and thereby deceived; but whole nations in Christendom are not. Any nation recognizing God and our Lord Christ JESUS as its heads, which all nations in Europe and America do, is no longer deceived by satan. Let it be noted that the binding of satan and making him powerless as a deceiver of nations, does not take away his power to deceive individuals. See Rev. xx. 3.

We are by the revelator informed that satan shall, after a thousand years' confinement, be liberated from his prison, and again go forth to deceive the nations. Rev. xx. 7-9.

It is unreasonable to look upon the thousand, which occurs no where but in Revelation, as a literal number, seeing all else in that book is metaphorical and symbolical, of this I expect to say more later on.

By what means this diabolical loosening shall be accomplished we have no means of knowing. A suggestion that may be to the point is, that the eventually unavoidable amalgamation of Asiatic hordes with our American nation that will tend to such result, nor are such fears by any means groundless; for we must remember that China is still a dragon power, the last nation of any note to admit the light of Christianity; and, peculiarly enough, the dragon is her national emblem.

Such social disturbances are however to be feared only here in America, and mostly on its western coast, but the dragon shall, when loosed from the pit, deceive all nations in the earth. See Rev. xx. 7-9.

Not here undertaking any prognostication, I am free to call the reader's attention to a doctrine, if indeed doctrine we may call it, prominent in our age, known as Agnosticism. The spirit of Atheism—no God-ism, seems to dwindle away and die; but Agnosticism, admitting simply the existense of a God, wholly unknown and unknowable, is gaining foothold at an alarming rate, in all lands and all classes. The agnostic admits that Christ was a good man; but scorns the idea of divine begettal. He admits that the bible contains many valuable precepts for human conduct, but rejects the idea of inspiration, thereby overthrowing the whole fabric as having come from God, thus plainly and positively stating the Eden satanic lie, that God never laid down any precept for the conduct of men. That doctrine is, as said before, fast gaining ground among men, and should the time come, as it doubtless will, when the nations as a whole shall embrace and embody it in their legislation, then satan will no longer be in the pit. Certain it is that agnosticism is in all respects a dragon doctrine; for the dragon did not deny the existence of a God, but

simply prevailed upon mother Eve to believe that God had not said: "Ye shall not eat."

In concluding this chapter I cannot forbear to warn the reader not to worry about literal seven-headed dragons, with a multitude of horns, drawing literal stars from heaven to earth ; but if you, dear reader, be a star in the theological heaven, no matter of what magnitude, beware lest some dragon tail, some lying prophet entwine and cast you from heaven to earth, *i. e.* from thy state of grace, down to unbelief and ruin.

CHAPTER IV.

"THE GREAT HARLOT SITTING UPON MANY WATERS."
REVELATION XVII, XVIII.

JOHN saw a woman upon a scarlet-colored beast, full of names of blasphemy, and having the usual apocalyptic symbol, "seven heads and ten horns." The dragon of chapter xii. has crowns on its heads. The beast of chapter xiii. has crowns upon its horns, while the beast carrying the harlot has no crowns, at least none are mentioned by the writer. Another noteworthy difference is that the beast of chapter xiii. has the name or names of blasphemy simply on its head, but the beast of our text is full of names, not merely on its heads, but apparently covered with them all over.

The fulfillment of this prophecy being, in part at least, still future, we can not fully describe the beast. As, however we live in an age when monarchies tremble, and republics seem to be the most approved form of government, we may logically conclude that this beast, though, as we shall see, taking in all the ancient world powers, also reaches down towards the latter End of time, when monarchies will either wholly disappear or be limited by the most stringent constitutions: by these make every man a lawmaker through the power of his vote, and thus throw the responsibility for blasphemy, *i. e.* social and political evil of all kinds,—not on the king, as in days of old, but on

every voting inhabitant of the land. Hence, the names of blasphemy are covering the whole beast; and crowns, if there were any, are wholly ignored, as indeed to-day, the king of the larger number of kingdoms is merely a figure-head; bound under oath to respect the laws enacted by the people.

WHO IS THIS WOMAN ?

COMMENTATORS differ here as everywhere. Most of them quote nearly every obtainable opinion, and give no certain view of their own; thus making a bulky book with no certain result. Adventists, as a rule, claim the woman to be the Roman Catholic church; others, that she was the Roman empire. Both views are wrong as we shall see.

"The seven heads are seven mountains," verse 9, A mountain in prophetic language signifies a kingdom. Isaiah ii. 2, and xi. 9; and Micah iv. 1, as also said by the angel in [Rev.] verse 10, "they are seven kings," or, which mean the same thing, "seven kingdoms." "Thou art this head of gold." Dan. ii. 38. Not that Nebuchadnezzar actually was the head, but representing the gold kingdom he is called the head; and so in Rev. xvii. 10, seven kings stand for seven kingdoms.

THE SEVEN HEADS.

FIVE were fallen when John, escorted by the angel, saw the vision, and knowing from Daniel, chapter vii., that a beast signifies a world power, we need not be long in locating them. They are simply synonymous with the dragon heads of chapter xii, *vis.*: Egypt, Assyria, Babylon, Medo-Persia, Greece, and Rome. This excludes the Syrians under Antiochus Epiphanes; but as that power was really

a part of Greece and is omitted in Nebuchadnezzar's vision, as also in Daniel's vision of chapter vii.; there is no reason why it should not be omitted here. The first five had fallen and Rome was there. One head was still to come and continue a short space. Such a head did come when the Mahometans invaded Europe, and persecuted the Christians with as much vehemence as was ever displayed against the people of God by any beast of old. But whatever conclusion we may come to about the seventh head, or any head, it is plain that the harlot is something sitting on all those powers in their successive turns of dominion; and is therefore neither the Catholic church, nor pagan Rome. "Reward her as she has rewarded you, and double unto her double according to her work: in the cup she has filled fill to her double." Rev. xviii. 6.

Are we to suppose a righteous God is calling on His children to double unto the catholic church what she has done in days of yore? Shall protestants hold inquisitions and burn catholics or pagans of Rome or any other city, as supposed heretics have formerly been burned by catholics, or pagans of Rome? If so, what of our Savior's precept to His chosen followers: "to turn the left cheek when struck on the right?" "Vengeance belongs to God;" and He will, through His glorified Son, our just Redeemer, see to those things in the great reckoning day. "In her" the harlot, "was found the blood of prophets, and of the saints, and of all that were slain in the earth." Rev. xviii. 24.

What thinking man would for a moment apply this to either pagan Rome or the catholic church? They were both bad enough, but to charge them either separately or collectively with all the innocent blood shed in the earth, is rank folly, as that includes even Abel's: slain thousands

of years before either of those powers existed. The harlot on the beast is a symbol covering far more time and space than ever occupied by pagan Rome and the catholic church together. It covers all the earth and all time from creation till the judgment day.

We must here, as elsewhere in Revelation, look for light in the sacred writings of earlier date. "No prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but the holy men of old spoke as moved by holy spirit." 2 Pet. i 20, 21.

That being true of Old Testament prophecy is much more so of the great vision on Patmos; nor have we the slightest reason for believing that John, in any great measure comprehended what he saw, except so far as guided by earlier writings or direct explanation. He would, if possessing abundant light on these subjects have explained them to his contemporaries, but it is a noteworthy fact, that early Christian writers were as much in the dark on those things as writers of later centuries, even more so, because history of the Christian era explains apocalyptical events unperceived by writers of earlier days. Daniel was by direct revelation able to interpret Nebuchadnezzar's dream. (Dan. ii.): but could, even after that event, not understand his own vision recorded in chapter vii., until instructed by the angel.

"I heard a voice from heaven, saying, Come out of her, My people." Rev. xviii. 4. This is a clue to a solution of the mystery. If John heard such a voice from heaven, then somebody in the apocalyptical heaven, *i. e.* the church, must have uttered it, and here it is: "Go ye forth from Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it even to the ends of the

earth; say ye, The LORD hath redeemed His servant Jacob." Isa. xlviii. 20.

This evidently refers to the going forth from Babylon of Jacob's literal seed, when their seventy year captivity had expired. But the prophecy contains more than that, for it is evident that the mere emigrating of a small colony comprising about fifty thousand souls, (Ezra ii.), followed during a few succeeding decades by several much smaller caravans, was, politically, an insignificant event; in reality affecting none but the few Jews taking part therein. Hence neither was, nor needed to be published the world over.

The spiritually trained eye can not here fail to see a prophecy concerning redemption in our Lord Christ JESUS, which should be, has been, and is being published from pole to pole—the globe around, telling all who sit in darkness, in the valley of the shadow of death, that God has redeemed His people. Let us refer to Isaiah lii. 11:

"Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out from the midst of her; be ye clean, that bear the vessels of the LORD."

Jeremiah likewise, exhorts God's people to come out of Babylon, not once but repeatedly is the warning sounded by him. See Jer. l. 8, 28, and li. 6.

No wonder then that John on Patmos, heard the voice from heaven, it was certainly sounded loud enough, having, as we have seen, been repeatedly uttered by two of Israel's greatest prophets.

But what does ancient Babylon typify? certainly not the catholic church, for God's people, Israel, did literally come out of Babylon under the leadership, or rather rulership, of Cyrus, the Persian king, but to say that God's people spiritually came out of the catholic church would be rank

nonsense; nor does the type apply any better to pagan Rome.

The people of God came under our Savior's redeeming mercy, out from the power of sin, which, by virtue of a broken law held them captive with as much spiritual force, as Nebuchadnezzar and his successors, until Cyrus, captured and held literal Israel prisoners during the space of seventy years.

God's people are always warned against the company of sin and sinners, and it is this Babylon, this Shinar of confusion and sin, that the voice from heaven, heard by John, warned the children of God to flee from.

Lest this shall be deemed a false conclusion, I here call on Paul, the great Gentile apostle, to testify: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? . . . For ye are the temple of the living God; as God hath said, 'I will dwell among them, and walk among them; and will be their God, and they shall be My people. Wherefore come out from among them, and be ye separate, said the LORD, and touch not the unclean; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, said the Lord Almighty.'" 2 Cor. vi. 14-18. This testimony of Paul, gathered by him from several prophetic and Mosaic books, is, in plain and open language, a resounding of the voice from heaven, heard by John, being in part a verbatim quotation of Isaiah lii. 11; and how does Paul apply it?

"Having therefore these promises, dearly beloved, Let us" "come out of pagan Rome." No! "Let us come out of the Catholic church." No! "Let us cleanse ourselves from all filthiness of flesh and spirit," [Yes, that is it.] 2 Cor. xii. 1.

That in Paul's mind is the real antitypical Babylon, from which we are to come out, and, following him, we shall have no trouble, nor risk any misinterpretation of scripture. And this, by Paul, applied to redemption in Christ JESUS, with a consequent crucifying of the flesh with the affections thereof, is in full accord with Isaiah. "Be ye clean, that bear the vessels of the LORD." Isa. lii. 11. And again, "Tell ye to the ends of the earth, the LORD hath redeemed His servant Jacob." Isa. xlviii. 20. Just what Paul and his contemporaries labored to do, and what every true hearted child of God is trying to do to day.

The people of God, the ransomed Israel, those who by faith in our Savior's death and resurrection, and baptism thereinto, have become the sin-cleansed children of God; are always in symbol called the virgin daughter of Zion, the Lamb's bride, or similar titles. Such being the case we can easily see that a "harlot" is a most fitting symbol for their antithesis, the unredeemed, sin-besotten, sin-condemned world. Indeed a fitter symbol could not well be imagined, and it is from those, Paul warns his Corinthian brethren to flee, saying, "Be ye not unequally yoked together with unbelievers," etc. 2 Cor. vi. 14. We now turn to Zechariah, where, through a vision somewhat similar to the one on Patmos, the same subject is considered. Zechariah lived and wrote shortly after Israel's return from Babylon, during the period of troublous times predicted in Daniel ix. 25.

The people only fifty thousand strong, were, though returning from Babylon full of courage and zeal for the worship of the Lord, so fiercely opposed in the building of their sanctuary, that their hands were enfeebled and the work dropped. Ezra iv. and vi.

Under these circumstances the LORD raised up Zecha-

riah and Haggai, again strengthening their feeble hands, and encouraging their leaders, Zerubbabel and Joshua. The spirit of God at the same time evidently melted the heart of the Babylonian ruler, causing him to issue a renewed edict for erecting the Jewish temple; containing also a fierce warning to every opposer of the work. Ezra vi.

Thus freed from all opposition, the Jews speedily perfected the temple and re-established worship as ordained by Moses, and we may well suppose that the majority of them imagined that all visions and prophecies connected with their return were now fulfilled. They knew their Babylonian captivity was the result of their fathers' sins; and comprehended full well that a mode of worship and general social condition, purer than that of their fathers, must be inaugurated and maintained; or similar calamities would befall them. To their credit be it said, that idolatry, the chief crimes of their fathers, was never afterwards tolerated in Israel.

But their deliverance from Babylon was like their former deliverance from Egypt, though truly a national blessing, typical of the great spiritual redemption of God's people through the all sin-cleansing blood of God's spotless Lamb, our Redeemer, Christ JESUS, and all prophecies concerning their former typical redemptions, though there and then literally fulfilled, have in them a spiritual kernel, an application to spiritual things; and a fulfillment in this age and dispensation, as clearly seen in all New Testament writings. For no candid reader can fail to observe that those prophecies whenever quoted by apostle or evangelist, have always been given a spiritual application. With these thoughts, let us consider Zechariah v. 5-11:

The prophet saw an "ephah going forth," and in the midst of this measure of justice, sat a woman, a representation

of Wickedness. Then the angel informs the prophet, that the woman in the ephah was their resemblance through all the earth; most translations read: "all the land." This, however will not change its meaning, as the land of Israel typified the whole Christian world. But Wickedness in the "aphah" conveys the idea that Israel was still impure.

Two women appeared and lifted the "ephah" with its load of Wickedness up between heaven and earth. The commentators seem entirely at sea concerning these women, nor did the angel explain that part of the symbol. Two men carrying a bushel basket between them is a common sight in European countries, and it was evidently quite as common to see two women perform such menial labor in the age and land of Israel. But those women had the wings of a stork, showing them to be more than natural laborers; and remembering that the church of God is symbolized by a woman, we may be justified in here, seeing the daughter of Zion and her mother, or, in other words, the church of God, under its two dispensations, law and gospel covenants.

At the appearance of these two carriers the woman in the "ephah" endeavored to get out, evidently desiring to remain in the land of Israel; but is cast, or, as the true rendering reads, thrust backward into the "ephah;" and a talent of lead laid on to keep her there. Then the prophet, anxious to learn whither the two carriers take the "ephah," is informed: "To build her a house in Shinar land [simply another name for Babylon], to set and establish her there upon her own base." Let us mark well, dear reader, "her own base" in Babylon.

It is a fact known to every gospel believer, that the two covenants, law and gospel, have been the means in our Heavenly Father's hand to expel wickedness from God's

household. The law having been our schoolmaster bringing us to Christ, (Gal. iii. 24), who wrought redemption from sin on the accursed tree. It is, alas, also, a fact that iniquity, weakness, because of human flesh, still clings to the children of God; and human passions are conquered only by the power of God, and constant prayerful watching by the redeemed child of God.

All this was fully illustrated by the vision: Israel had been redeemed in type, but wickedness in the "ephah" was still there, anxious to remain in their midst, and only by main force of the angelic arm, and a leaden cover too heavy for her, she was forced out of Israel and back into her own home, "Shinar" land, and there established on her own base.

Now the picture looks plain. The woman in the "ephah" represents wickedness; and her home is in Babylon. The woman on the beast is also Babylon, Rev. xvii. 5; hence, the two visions represent the same thing. And when John, in symbol, hears a voice from heaven saying: "Come out of Babylon lest ye be overtaken in her plagues, ye My people," (See Rev. xviii. 1-5;) he simply hears and writes in symbol what Paul writes in plain open language: "Cleanse yourselves from all filthiness of flesh and spirit, and have no fellowship with the unfruitful works of darkness, but be holy as becometh the children of God; lest in the day of judgment ye be partakers of the punishment awaiting sinners and ungodly men."

No need then of hunting for fallen empires, or apostate churches as being symbolized by the woman on the beast, but rather see the "harlot" in our every day occupation and surrounding, ever ready to raise her head and escape from our measure of justice; and eager to remain in God's true land of Israel, *i. e.*, the condition of sanctification and redemption from sin through Christ JESUS our Lord.

The flesh lusteth against the spirit, and the spirit against the flesh. Indeed, dear reader, we all know in our hearts, that the harlot, the antithesis of the virgin daughter of Zion, is ever clamoring for a place in our breasts, let us beware therefore lest she with her ever alluring garment of gold and precious stones, escape from our measure of justice; and we, blinded by the luster of her garment, in a moment of slumber and sleep, forgetful of our loving Redeemer's tender mercies and fearful agony, becoming enticed into tasting the contents of her golden cup, filling our souls with poison, and alluring us down through the gates of *sheol*!

Wickedness, sin in the flesh, she and none else is Babylon the great. In her is found the blood of all slain in the earth, she is the mother of all harlots, and abominations of the earth; she has many inhabitants of confused tongues. Babylon is her true name—signifying, as it does, "*confusion*." And sits on many waters, *i. e.*, on all nations, tongues, and languages of mother earth.

THE SCARLET COLORED BEAST.

HAVING thus a full view of the harlot, let us for a moment look at the beast. "The beast *was*, and *is not*, and *yet is*; shall ascend out of the bottomless pit, and go into perdition."

The expressions "was," "is not," and "yet is," seem, in the full sense of those words wholly absurd. To be, exist, and at the same time not exist is to human understanding absolutely impossible. When however remembering that Abel spoke, although dead, (Heb. xi. 4); that the Patriarchs, although sleeping in mother earth, were to divine

eyes alive in Moses' day, (Luke xx. 38); and that Abraham, while yet childless, was, before God, the Father of many nations, (Rom iv 17); we may, looking at those statements from the view-point of their utterance, find them entirely harmonious.

"The beast shall ascend out of the bottomless pit," (Rev. xi. 7), and knowing that the spirit of the bottomless pit,—evil, and nothing but evil, filled every human breast, and completely controlled all men in Noah's time, (Gen. vi. 5), we can fully understand that the beast was at that time fully covered with "names of blasphemy," and in full world control. Likewise in Sodom in the day of Lot. And though, as before stated, each world power from Egypt down, constituted a part of this beast; there was at all times a sufficient amount of innocence and moral goodness intermingled with carnal beastliness, to restrain a just Heaven from executing immediate judgment, as was executed on the antediluvians and Sodomites.

There were, F. Ex. in Nineveh, sixty thousand small children not knowing their right hand from the left, (Jonah iv. 11.) In them might be found some good material wherefrom to develop good men and good women, hence, they were not wholly given to beastliness. But in the time of Noah or of Lot in Sodom, society was, excepting the few whom the LORD led out, absolutely rotten, beast, in the full sense of that word, filled from head to foot with names of blasphemy.

In later days, such as the reign of Pharaoh, or Nebuchadnezzar, there was, though truly beastliness enough among them, also an element of virtue. Thus we find Rahab, in Jericho, fearing the name of the LORD, and anxious to save the fall of Israel, (Joshua ii.) Nor can we fail to admire the character of Ruth, likewise seeking shelter

under the wing of the LORD. These isolated cases go to show faith mixed in hearing of God's message in those remote times. The Babylonian beast was made to stand on its feet like a man, and a man's heart given to it, (Dan. vii. 4), a prophecy fully verified when Nebuchadnezzar repeatedly announced his belief in, and adoration of the God of Israel.

The laws of Israel had in all the centuries from Nebuchadnezzar to Christ been scattered among all people wherever the Jews went, written not only in Hebrew but also in Greek; their benignant influence had been felt among the heathen, and society prepared to receive the message of salvation through our Lord JESUS Christ. Hence, in John's day, the "beast all covered with names of blasphemy," that is, a social condition of complete rottenness, had been, and was not, did not exist, except as it even to-day exists, in the bottomless pit, the lower dregs of society, from whence it shall finally emanate and go into perdition. I need not quote scripture to prove that a condition of the most fearful corruption and social depravity, shall ere this mundane sphere with its inhabitants of flesh and blood, gets ripe for destruction, exist among men, drawing them wholly from God, and sink them into the mire of carnality and complete beastliness. Thus the beast, will be the eight and out of the seven; not one of the seven, but out of or springing from the seven, in whom the element of beastliness has always been found; will be wholly covered with names of blasphemy and go into perdition in the judgment day.

The great "I AM" never throws away any of His works while they serve any good cause or contain good seed in them. Abraham, praying for Sodom, was assured that ten just persons, if found in there would prove her salvation; but there being only four, and one of them a doubtful case, the LORD took them out and destroyed the whole nest.

One hundred and twenty years were granted the antediluvians as time to repent, had there been a germ of good seed among them, but none being found they were all drowned. The Jewish nation were throughout all the years of their commonwealth, filled with wickedness, but the good seed was also there, and that having been taken out, they were, as a nation, rejected, never again to be habilitated. So it will be in the last days, when the last vestige of good seed in the human family shall have sprouted and matured, when nothing but serpent-seed producing one compact family of reptiles shall fill and fully domineer the earth, when society, through and through, shall be as rotten, as are those social members now occupying the lowest dens of vice in all lands. Then the beast, filled from head to foot with names of blasphemy, shall have descended out of the bottomless pit, and shall go into perdition. Then shall have come the time when God's redeemed children, "now bearing the image of the earthly Adam, shall bear the image of the Heavenly." 1 Cor. xv. 49.

Flesh, *i. e.* human passions and desires, the cause of all crimes, the unconverted and unconvertable sin-besotted humanity with its reptile nature, shall be "consumed by the spirit of His mouth, and destroyed by the brightness of His coming," 2 Thess. ii. 8, then indeed the beast shall have perished, and the doom of Babylon the great harlot shall have been meted out in full.

"THE TEN HORNS."

THE DOMINIONS of the "ten horns" were, in John's day, future, but ruling one hour with the beast, that is, rule a short time in heathen darkness, they should "make war with the Lamb," and be conquered, Rev. xvii. 12-14; a prophecy plainly showing that no nation should ever

accept Christianity without opposition; as has been fully verified by history. But verse 16 says, that "they shall hate the whore, make her desolate and naked, eat her flesh and burn her with fire."

This is a recital of punishments inflicted in early barbarous ages on the poor lamentable wretch who, innocent or guilty, fell into monarchical displeasure, all kinds of torments and contempts were heaped upon him. And thus is indeed the harlot held in contempt and punished by all Christian nations of to-day. Be it freely admitted that many laws may be defective and their execution only partial, yet there is in all Christian lands a system of legislation aiming to elevate men's minds, teaching them to shun evil and practise virtue; punishing them for company with the harlot,—sin in its manifold aspects, thus really, though as "by moonlight," seeking to lead men out of Babylon into Zion, they hate the harlot, and expose her shame.

And when the day of reckoning with all nations shall have been passed, when the saved of God in full resurrected glory, "robed in white, with palms in their hands: shall echo, Salvation and glory to God and the Lamb, Rev. vii. 9; praising our Lord for beneficial laws ruling their several countries during the centuries of gospel dispensation; then indeed it will be seen that those nations did "hate the harlot, and burn her with fire;" the effect of a nation's laws must always be accredited to the nation.

If any person doubts the correctness of these conclusions, let him appear anywhere in public in company with the harlot, that is practise openly and publicly anything contrary to the welfare of his fellow-man, and forbidden in the generally sensible criminal codes, and he will soon have his doubts dispelled by finding himself securely locked behind bolts and bars of steel.

CHAPTER V.

"THE BATTLE OF ARMAGEDDON"—REV. XVI. 12-21.

THE "battle of Armageddon" is, like the battle between "Michael and the dragon" of chapter xii, generally looked upon, at least by Adventists as a literal battle.

Some bright eyed Advent leader, observing the nations of Europe keenly watching each other's military movements, is forever scanning the political horizon in search of omens heralding the Armageddon strife. One might think they would tire of thus ever chasing the rainbow, but not so, every political mist, no matter from what direction, is to them as sure sign of our Lord's near coming, although the Savior warned his faithful followers not to look upon those things as signs of the world's end. Matt. xxiv. 4-8; Mark xiii. 7.

"He gathered them together to a place called in the Hebrew tongue, Armageddon." Rev. xvi. 16. Why, if a literal place, is it called Armageddon only in Hebrew? Literal places, as Jerusalem, Constantinople, Peking, or Washington, retain their names in all languages, hence the fact that Armageddon is thus named in Hebrew only destroys its literality. That the battle of Armageddon is synonymous with the war of Revelation xx. 7-9, where "Gog and Magog compass the camp of the saints," is evident from the fact that both texts describe a battle directly connected with our Lord's coming. But the people of God, instead of encamping in some literal fortification,

are scattered far and wide in the earth, and cannot be surrounded by any literal army, another proof of the vision's spirituality.

Why is the parenthesis, verse 15, inserted in the very midst of the Armageddon battle? Why this warning? "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." The condition, purity or filth, of a man's spiritual garment has nothing whatever to do with literal warfare. The largest cannon, the most powerful explosive, and the best trained gunners, carry the battle now-a-days, but if the battle is metaphorical, *i. e.*, a battle of God's people against false dogmas and sinful lust, to "escape destruction in the great day of wrath and perdition of ungodly men;" we see the import of this great exhortation, merely an echo of our Savior's in Matt. xxiv. 42-51; See also, 2 Pet. iii. 11-14.

THE GREAT RIVER EUPHRATES.

"THE sixth angel poured out his vial upon the great river Euphrates, and the water thereof was dried up, that the way of the kings from the east might be prepared." Verse 12. "Babylon the great, the mother of harlots and abominations of the earth," having been described in a previous chapter, needs no mention here, except so far as to locate the great river Euphrates. Ancient Babylon was located on the river Euphrates; its water served as an highway, supplying the city with provisions and other needed articles. Cyrus, besieging the city, viewed its majestic walls, 350 feet high, and 75 feet broad at the top, realizing not only the impossibility of scaling them, but also the utter imbecility of, even the most formidable battering

rams as effective against them, decided to dry up the river bed by changing its course into a new channel dug for the purpose, and so admirably did his plan succeed, that Babylon, on the night of some public festival, celebrated in high glee with drunkenness and revelry, was completely surprised and taken, the besieging army marching in through the now dried up river bed, and as Media and Persia were located east of Babylon, their rulers were the kings from the east, for whose sake the river Euphrates was dried up.

But, it may be asked, what has the capture of ancient Babylon to do with John's vision on Patmos?

Types, when understood, always serve as means of explaining antitypes. Babylon being, as seen, a type of sin-besotten unredeemed and unredeemable humanity, the Euphrates, the source of its sustenance, likewise typified that stream of ignorance, idolatry, superstition and worldwide lewdness, which, from time immemorial, has served to sustain antitypical Babylon, keep her inhabitants estranged from God, surrounded with an insurmountable wall of spiritual darkness and Godless gloom.

Like as Cyrus and his associates from the east, did, in days of old, by drying up the river bed of typical Babylon, enter the city and liberate God's people, so have, in this gospel dispensation, the antitypical kings from the east, the true light bearers of gospel proclamation, turned antitypical Euphrates into another channel; they have, by constant effort of no less than nineteen centuries, caused that ever flowing ancient river of darkness, superstition, and idolatry with all its spiritual filth, to turn away from God's people, and made the light of divine truth shine among them, so that all having ears to hear can grasp the gospel of salvation; flee from the midst of Babylon, and thus

escape the infliction of her impending doom. And did not those light bearers, those great liberators of God's people, come from the east? Freely assenting that the "East," to be metaphorical, signifying sunrise, or source of light, it remains nevertheless a fact, that gospel proclamation in all its promulgation has steadily pursued a westerly course. First, into Europe from Asia, thence to America, and now from here to Asia. Truly, its proclaimers are kings from the east, and they take God's people out of Babylon.

THE SPIRITS RESEMBLING FROGS: OR, PLAGUE OF THE
SIXTH VIAL.

THREE unclean spirits, like frogs, proceed from three different sources; the "mouths of the dragon, the beast, and the false prophet."

The people of all Christian countries, and all lands whatsoever, will doubtless embrace Christianity before our Lord's coming, are divided into four classes and only four.

First: Our Lord's chosen few, the element who, through faith in our Heavenly Father's spotless Lamb, have been redeemed from sin and condemnation, and thus metaphorically gone out from Babylon.

Secondly: The dragon element, scoffers, infidels, and sceptics, who, like the dragon in the garden of Eden, seek to persuade us that God never gave a commandment restraining men from indulging in what their carnal hearts desire. Highstrung and lofty indeed are their vain pretensions; with "swelling words of vanity," ever alluring men, and promising them liberty, if only willing to forsake God, and ignore His word, though themselves the servants of sin. 2 Pet. ii. 17-19.

Thirdly: A class of men ever proclaiming, "Thus saith the Lord," but in reality as far from divine truth as were the prophets of Baal in the day of Ahab. They may be heathen, worshiping false gods, or they may be nominally Christians, misled by a false gospel, generally brimful of zeal, they think to serve God with their man-made dogmas, but are actually as far from the true faith as the dragon element. These constitute the false prophet.

Fourthly: We find in society the beast element, the lower dregs of all classes. Not interested in religious controversy, they take no part neither for nor against. The dragon and the false prophet are fighting one another, and both are fighting the truth; but the beast element take no part with either side. They are no more interested in the gospel controversy than would be an ox in the most deadly conflict between man and man. Like dumb brutes, they think of nothing but eating, drinking, and satisfying their carnal desires; and are by the revelator deservedly designated "the beast."

Blind indeed is he who fails to see these three filthy spirits astir to-day in all lands of Christendom, deceiving men, enticing them away from gospel truth, and literally setting them in battle array against God and our Lord Christ Jesus, not to any literal warfare, but to a hard hearted stubborn rebellion against God's truth, promulgated through the spilt blood of millions of martyrs following God's spotless Lamb in His holy fight.

"They [these three] are spirits of demons working miracles which go forth to the kings of the whole earth," etc. The Greek word "*semeion*," translated miracles, does not necessarily signify a miracle, but is used also for sign or phenomenon of unusual occurrence, F. Ex.: "Abraham received the 'sign' [*semeion*] of circumcision." Rom. iv.

11. "This shall be to you a 'sign' [seemeion]," etc. Luke ii. 12. Also, "The 'signs' of the times," Matt. xvi. 3. This sense of the word *seemeion* seems the obvious meaning in Rev. xvi. 14, as miracles are wrought by the power of God only, and not used to deceive men.

"There shall arise false christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Matt. xxiv. 24. Our day is by no means void of such signs: hypnotism is practised extensively; spiritualism, christian science, so called, and several forms of faith-healing, all performing their wonders; which are nothing more than hypnotism, now fairly well understood by a large number of people, but withal well adapted to deceive credulous minds; and draw people, not fully grounded in the gospel plan of salvation, away from God and our Lord Christ JESUS.

How timely then the Spirit's warning in verse 15: "Keep thy garments [thy sin-covering faith], lest thou walk naked, and they see thy shame!"

ARMAGEDDON.

ALTHOUGH the waters of Megiddo and valley of Megiddon, are names of note in the history of Israel, the name Armageddon, *i. e.* mountain of Megiddo is not there to be found, a circumstance commented on by Canon Cook, as follows: "The fact that St. John has employed the word Harmageddon, not found in connection with any locality or historical event, of itself points to a figurative interpretation. Nor indeed are we to think of literal warfare. Under Judaism we read of a literal Egypt, literal Amelek, of clean and unclean animals—in other words, we recognize the outward

sign, the corporeal type. Under Christianity we can see only the broad line which will finally separate the righteous from the wicked."

To this we may add, final destruction of the wicked, which Canon Cook, being an immortal soulist, failed to see. Hence, Armageddon, mountain of troops, or mountain of destruction, is in apocalyptic metaphor, a very suitable expression.

And, dear reader, let us observe the conclusion of the chapter: "There came a great voice out of the temple, saying, it is done." What was done? evidently the work mentioned in verse 1, the "vials of God's wrath had all been poured out." Note also this word from our Savior's blessed lips: "I am come to send fire on the earth; and what will I, if it be already kindled? . . . Suppose ye that I am come to give peace on earth? I tell you, nay; but rather division." Luke xii. 49, 51.

The revelator portrayed a time when this fire shall have accomplished its work of division, When the "mustard seed" shall have developed into a tree with the birds of heaven lodging in its branches." Matt. xiii. 31, 32. When the stone of Daniel, [ii. 35], shall have become a mountain filling the whole earth. When the "good seed" shall all have matured, and the masses of men, heedless of gospel truth, shall stand up against God and our Lord Christ JESUS, divided as seen by those frog like spirits. Or, as written in verse 19, "The great city" [the city of sin] "shall be divided into three parts;" as was old Jerusalem in Palestine literally divided at the time of its final destruction, each faction warring against the others.

"The cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath:" Saying, in meta-

phor what our Savior said in parable: "Gather the tares together and burn them in the fire;" that is, "gather out of His kingdom all the seducers and them that do iniquity." Matt. xiii. 40, 41. "And there voices, and thunders, and lightnings," (verse 18), omens indicating the presence of Almighty power, as seen from Ex. xix. 16. "And there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great." Verse 18.

We see from prophecy, as quoted in Heb. xii. 26, that literal earthquakes, and great commotion of elements, shall in that day be most terrific, as much so, perhaps, as in the time of creation; and the mighty earthquake seen by John, may refer to that commotion; it is however apparent that earthquake in the Revelation refers to wars and political commotion; nor may we wonder if these will be raging to the end of time, as they always have. Men will, at the end of time be at their daily vocations, Matt. xxiv. 40, 41, and the vocation of politicians, and, ambition of national leaders, whether of kingdom, empire, or republic, being a general aim at territorial expansion, we may well expect wars and political commotion at the eve of that great day; another proof that the "Armageddon battle" is spiritual, for why mention warfare in connection therewith were it in itself a literal war?

CHAPTER VI.

"THE TWO HORNED BEAST"—"HIS MARK AND THE IMAGE."
REVELATION, CHAP. XIII.

AS DANIEL, in chapter seven, sees four beasts, world powers, come up out of the storm-tossed sea; so John in the chapter before us, sees a seven headed beast rise up out of the sea, and we notice the ferocious characters—lion, bear, and leopard, represented in both visions.

The Patmos beast has crowns on its horns, a very striking similarity to the ten toes of Daniel ii., or the ten horns of Daniel chapter seven, denoting Rome in its divided state. That all those powers, from Babylon down, even including the final divisions of Rome, had arisen from a troubled sea; that is, from wars and political uproar, is well known, but the two horned beast arose out of the earth, or came into existence without war or political commotion, and is none other than the Catholic church, "Having two horns like a lamb." Aye indeed? very lamb-like in its pretensions, even claiming to be a representative of God's holy Lamb; and, being divided into Greek and Roman Catholics, its two horns protrude in plain sight. It speaks as a dragon, saying here, in deep metaphor what Daniel says in plain open language of the same power: "He shall speak words against the Most High, and shall wear out the saints of the Most High, and shall think to change times and laws," etc. Dan. vii. 25. This beast

has power to do wonders to deceive men who dwell in the earth, while those dwelling in heaven, *i. e.*, the true heavenly begotten believers "are not thereby desceived," see Matt. xxiv. 24; and it is well known that the dark-minded followers of Catholicism are, and always have been, hoodwinked and misled by her pretended wonders.

Rome does her wonders in the sight of the beast, verse 14; hence, the "two horned beast" existed before the old ten horned beast was destroyed. History throws light on this vision of John; it being a well authenticated fact, that church had apostatized and become the two horned beast before the Roman empire had entirely vanished.

The ten horned beast was wounded in one of its heads, apparently a mortal wound, and yet did live. The revelator does not say which head it was, but history proves it to be the seventh, Rome, which, through wars and internal commotions, was seemingly tumbling to pieces; till in the fourth century, Constantine the great, having ascended the throne, gathered the fragments under his scepter; and, to all appearances, restored the former imperial grandeur of Rome; thus for a time preventing the beast from dying.

"THE IMAGE OF THE BEAST." REV. XIII. 15.

THE word "beast" signifies, in prophetic language, a world monarchy; and when, quite properly, prophecy points us to an image, we look for something resembling such a world power, or, monarchy, without really being one, and such an image, such a sham world power, did exist for more than one thousand years, as we shall see; though, strange as it may seem, most historians say little or nothing about it.

Constantine espoused not only Roman politics but also Christianity, corrupt as it was. It was under him, even under his personal effort, that trinitarianism was voted into power, in A. D. 325. He moved the imperial capital from Rome to Constantinople, or Byzantium, as it was at that time called ; a movement naturally concentrating the Roman military forces in the east ; and when, in succeeding generations, Constantinople was continually harassed by invaders from the east, Rome, the papal seat, was left to the mercy of barbarous tribes inhabiting southern Europe, whose constant inroads became a perpetual menace to the papal chair. The popes seeing this, and unable to get relief from Constantinople, turned to the Franks for aid.

Thus, in the eight century, the pope invited Charles Martell, under promise of promotion to high Roman honors, to come down and relieve Rome by force of arms. Death hindered Martell from complying with the request, but his son, Pipin, surnamed the short, marched to Rome twice, repulsed the Lombards and was in consequence greatly honored by pope and people.

Not however till A. D. 800, when Charles the great, Charlemagne, swept like a whirlwind against the invaders of Rome ; and as a victorious deliverer, midst chantings and shoutings of Franks and Latins alike, was by Pope Leo III., crowned emperor of what was called the holy Roman empire, did the image of the beast, predicted in Rev. xiii. 14, actually come into existence. That is, by order of the pope was organized and legalized something resembling an empire of world wide power, but in reality being such only in name. It is true that Charlemagne was honored as emperor by Franks and Latins ; but under his successors, too weak to retain what he had gathered, emperor and empire existed only as a shadow.

A German monarch named Otto, historically known as Otto the great, ascending the imperial throne in A. D. 962, again attempted to unite the scattering fragments, but with far less success than either Constantine or Charles. Still the holy Roman empire was venerated among men. Daniel had prophesied that the God of heaven would set up a kingdom to cover the whole earth. That that kingdom was Rome, a theory universally proclaimed and generally accepted as gospel truth wherever Christianity spread. Tribe after tribe in Europe was Christianized and thus brought under the holy Roman imperial sceptre; Christianity and Romanism meaning to them the same thing. Not that those monarchs or tribal heads abdicated their thrones; or relinquished one iota of their regal power, the existence of an empire was by them freely admitted; theoretically they honored pope and emperor as divinely ordained, practically they hated and denied them both. The peculiarity of this imperial office was that the emperor, generally chosen from among the monarchs of Europe, would be king of his native land, whether Frank, Latin, or Teuton; and could, as such, collect revenues and issue laws in that land or province only, while at the same time emperor of all Europe, including his native kingdom, he might as such emperor demand revenues he could not collect, and issue laws he was powerless to enforce. All admitted his regal authority; none heeded his mandates.

Matters between emperor and pope, were on no better basis. The pope claiming to be our Savior's vicar on earth, naturally demanded adoration from the emperor, which the latter only reluctantly gave. Thus, when in A. D. 1125, a German monarch, by name, Frederick Barbarossa, went to Rome to be crowned emperor of the holy Roman empire, he refused to hold the pope's stirrup, whereupon the pope threatened to withhold the crown, and

Frederick had to submit. Emperor, Henry V., went as far as imprisoning the pope and a number of cardinals, thus extorting promises not otherwise obtainable, but only to be broken as soon as the pope and his ecclesiastical tail were liberated.

After the death of Frederick Barbarossa things went from bad to worse. Weaklings, aspiring to the imperial throne, would barter for the crown everything that made it worth having, until the imperial revenue was too meager to defray the salaries of its ambassadors.

Rome was the real capital of those emperors, but often, when going there, did they find it in full revolt, to be subdued only by force of arms, sometimes resulting in expulsion of the pope. While the different European monarchs, though as said, freely admitting the emperors claim as divine, tolerated it only as an unavoidable evil, always seeking to weaken what they could not destroy.

Says James Bryce: "The system which Constantine had founded amid such rejoicing, which culminated so triumphantly in the empire church of the middle ages has in succeeding generations been slowly losing ground, has seen its brightness dimmed and its completeness marred; and sees now (in later centuries) those who are most zealous of its surviving institutions, feebly defend or silently desert the principles on which all must rest."

Again, copied from Bryce: "The sovereigns of Europe are solemnly warned that they are resisting the powers ordained of God. No law can bind the emperor, though he may chose to live in accordance with them. No court can judge him, though he may chose to be sued in his own. None may presume to question the conduct of him who is answerable to God only. So writes Eneas Syvius, who afterwards

became Pope Pius II, while emperor, Henry II, A. D. 1440, chased from his capital by the Hungarians, is wandering an imperial beggar from convent to convent; and his rebellious subjects offer the crown to the Bohemian king."

Such an empire was, as all can see, a sham of the meanest kind, well deserving the epithet "image," applied to it by the revelator, standing, as it did, like an image on a wall, dimmed and marred by the ravages of time, being, as Voltaire said, neither holy nor Roman, nor an empire, till it vanished in 1806, when Emperor Francis II, of Austria, abdicated the throne.

The image had lasted 1006 years,—sixty-six emperors in all had occupied this sham of a throne,—thirty-seven of whom had been crowned by the pope; the rest by some papal representative, and in Rome, with just a few exceptions. So superstitious had clergy and laity alike become to the imaginary divinity of their holy Roman empire, that no notary public was allowed to act officially unless having his credentials from emperor or pope, hence, no one could buy or sell unless subservient to the beast, a pernicious claim voted down by the parliament of Scotland under James III. How firm a footing this custom had on the continent is not known, but when it was firm enough to demand adverse legislation in Scotland there can be no doubt of its prevalence on the continent, where pope and emperor were of easier access.*

THE MARK OF THE BEAST.

THE two horned beast gave life to the image that it could speak. Rev. xiii. 15. History verifies this in the fact that those emperors, though elected by men from among

* For a readable history on the holy Roman empire the reader will do well to consult James Bryce's book; it is also mentioned in the *Encyclopedia Britanica*.

the people, were never actually invested with regal power, if power we dare call it, until crowned by the pope or his legal representatives; hence, the image did receive its life and power of speech from the two horned beast.

And he, the two horned beast, caused all men to receive a mark in their right hand, or in their foreheads. This marking or branding evidently refers to the Roman custom of branding their slaves as means of identification, similar to the branding of animals in our day. Not that any such literal mark was ever put on any person within the meaning of the revelator's language. Yet, it is a fact that Catholics in all lands and all ages are, and always have been, devoted to their church, not with Godly piety or gospel light, but with a slavish fear, trembling before her ecclesiastical ban like a literal slave before the master's lash; hence, spiritually branded with superstition and ignorant fear. The number of this branding is "666." The ancients, ignorant of modern arithmetic, used letters for figures, giving a numerical value to each letter in the alphabet, and expositors, following this method, have written what might be compiled into volumes, endeavoring to explain the mark of the beast. We shall here notice simply two series of numbers :

$$\mathbf{L} + \mathbf{a} + \mathbf{t} + \mathbf{e} + \mathbf{i} + \mathbf{n} + \mathbf{o} + \mathbf{s} = \textit{Lateinos}.$$

$$30 + 1 + 300 + 5 + 10 + 50 + 70 + 300 = 666.$$

This, as will be seen, spells "Lateinos," or "Latin," when translated into English, and also, sums up "666."

Another method is as follows :

$$\widehat{\mathbf{ee}} + \mathbf{L} + \mathbf{a} + \mathbf{t} + \mathbf{i} + \mathbf{n} + \mathbf{ee} = \widehat{\mathbf{ee}} \textit{ Latinee}.$$

$$8 + 30 + 1 + 300 + 10 + 50 + 8 = 407.$$

$$\text{Then, } \mathbf{B} + \mathbf{a} + \mathbf{s} + \mathbf{i} + \mathbf{l} + \mathbf{e} + \mathbf{i} + \mathbf{a} = \textit{basileia}.$$

$$2 + 1 + 200 + 10 + 30 + 5 + 10 + 1 = 259.$$

Now "ee Latinee basileia" numbers as seen $407 + 259 = 666$, and means in English "the Latin kingdom."

Here notice a difference, the former spelling "Lateinos," the latter "Latinee," dropping the letter "e" in the middle syllable. The result would however be the same if either are what the spirit signified when dictating to John, Latin being the outcome of either, but are we in this remote age absolutely certain about the arrangement of the Greek alphabet and the consequent value of each letter? Did their scholars agree in all places and at all times? Or if differing, then who did John, or rather the spirit dictating to him, follow? There will, until these questions are answered, remain a possibility, to say the least, that the cabalists above referred to may have drawn more or less on their own imagination.

"666" is the number of "the two horned beast;" and I see no reason for applying the term two horned beast to the Papal power alone; thus entirely ignoring the Greek, or eastern division of Catholicism, for although the popes, and not the eastern church, did cause the image to be erected, it must be remembered that a two horned beast may push or gore with either horn; still its name must apply to the beast as a whole.

The Revelation was, like the rest of holy writ, given for all lands and all ages; to warn men against the consequences of apostasy, and must apply to the Greek as well as to the Roman Catholic church; hence, it seems inconsistent to apply the number "666" to Rome only. Nor could there be any harm in adhering to the name Latin, or Latin kingdom; were not its doctrine corrupt and its works anti-christian, a condition prevailing among the Greeks as well as among the Romans. I shall here call the reader's attention to one peculiar incident. The number "666" is

found in the Old Testament once; and only once. "Now the weight of gold that came to Solomon in one year was 666 talents." 2 Chron. ix. 13.

Solomon built a temple typifying the temple of our Heavenly Father, now being built of living stones; hence, his kingdom, was a type of our Savior's church. Solomon had, when ascending the throne, asked the LORD for wisdom to rule Israel, and it was granted him," (2 Chron. i. 9-12, but when the LORD, in addition, blessed him with riches and worldly honor his heart was not firm before the LORD, he married foreign women in direct violation of God's law, was by them enticed into idolatry, and, neglecting the interest of his divinely entrusted subjects, he brought Israel into a condition, causing revolt and division in the day of his son Rehoboam.

This, though sounding like mere political history, does, when investigated, contain a deeper meaning. We read in 1 Kings xii. 24, that the division of Israel was the LORD's doing; hence, must have typified or pointed to some future event among the redeemed people of God, and we do indeed see a striking similarity between the dividing of Israel into two kingdoms, both idolatrous and rejected of God, and the dividing of our Lord's church into a two horned beast. The church, the virgin daughter of Zion, had, in apostolic times emanated from Jerusalem, midst much tribulation and anxiety of heart. But soon nations were converted, making kings her admirers and supporters; then, alas for her purity! The virgin born in a manger and reared among the poorer classes, when seated in kingly or imperial thrones, lost her head like Solomon in type. Like him she became bewitched with the "lust of the flesh, the lust of the eyes, and the pride of life," and lost her divine virginity. Like Israel of old, she was rent in twain and

degenerated into a two horned beast, a wordly impious divided power. Remembering 666 to be the number, if we so shall speak, that caused Solomon's downfall, may we not logically conclude its mystical applicaton in antitype, as a warning to the reader against contamination with what ruined Solomon in type?

The ten horned beast was encountered with patience and faith, Rev. xiii. 10, a fact truly born out in the lives of early Christian martyrs. But the two horned beast and the image are encountered with wisdom, verse 18. Many are the writers who have strained their mental powers to unravel the mystery of the number, a task, even should it prove beyond a shadow of a doubt to spell Latin kingdom, or anything else connected with one or both branches of the Catholic church, would not at all be promotive of true Christian faith, or victory over the beast or number. But he who, eudowed with wisdom from above, comprehends the gospel of redemption in its purity, is able to brush aside all human dogmas and heathen superstition, interwoven in the gospel faith by a fallen church in her days of carnal ease and worldly pomp, can stand aloof from all man-made creeds, with feet firmly planted on the Rock of Ages, he indeed has solved the mystery and gained the victory over the beast and over his image and over the number of his name, though he may know nothing of ancient notation or rotation of letters in the Greek alphabet.

To further illustrate these facts, refer to Rev. xiv. 9-12:

"If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire brimstone in the presence of the holy angels, and in the presence of the Lamb."

This mark is received in the forehead or hand. Why not upon the cheek, or some other conspicuous place?

Answer : A person's doctrine is located in his head; hence, a false doctrine, no matter how innocently accepted, or how zealous its advocate, is the mark of the beast in the forehead. The word "hand," is a very common expression for a person's actions. See Acts ii. 23; Ezra vii. 25. The symbol is plain enough, saying in veiled language what Paul openly wrote to Timothy: "Take heed to thyself [thy works], and to thy doctrine: for in so doing thou shalt both save thyself, and them that hear thee." 1 Tim. iv. 16. As also fully born out in Rev. xiv. 12: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of JESUS Christ."

Indeed, dear brother and sister, let every one of us "strive earnestly for the faith once delivered unto the saints," Jude 3, even amidst trials and bloody persecutions; as was done by John and his contemporaries; and keep his or her garments unspotted from the world; then neither "head" nor "hand" shall have been branded with beastliness of any kind, but we shall be the means, in our Savior's hand of spreading true Christian faith and good works to the blessing of mankind in all God's footstool; and thus reign with Christ, in this symbolic thousand years, as promised to the faithful in Rev. xx. 4. Of this reign with Christ more will appear later on.

The inquiring mind often asks, What about the fire and brimstone in Rev. xiv. 10, 11, shall it be understood literal? We reply by asking, Is the wrath of God, or the cup of His indignation literal?

This was written at a time when punishment, in the eyes of judges and executioners, always meant torment; and the greater the crime the more barbarous and cruel the tortures inflicted; hence, the statement "tormented with fire and brimstone," was in that age a very emphatic ex-

pression, showing the atrocity of apostatizing from the true faith, or leading lives of hypocrisy; and must no more be taken literal than our Heavenly Father's wrath, or the cup of His indignation. Our Heavenly Father is all love and justice; but neither wrathful nor indignant. The whole is a grand symbol, well adapted to the times of its utterance.

Closing these remarks about the beast, his image, or the number of his name, I wish to stamp one thought indelibly upon the reader's mind: Study redemption as written by Paul in his masterly epistles; get into the gist of his work, wonderful because divine: grasp it in its full, heaven given, sin healing, import; live in and by this blessed gospel of life in Christ JESUS: then you are safe upon the Rifted Rock; and victorious over the beast with all his mysteries and lying wonders; though the contents of the whole vision on Patmos remains to you an insoluble mystery.

CHAPTER VII.

"THE TWO WITNESSES." REVELATION XI.

IN the latter part of Revelation x, John takes a little book from the angel's hand, and finds it, when eaten, sweet in his mouth, but bitter in his stomach; evidently thus showing that gospel, though delightful when embraced, could not be proclaimed without persecution and distress. He was then told to prophesy again before "many nations, and tongues, and kings. This may, at first sight, look like a command to John in person, stimulating him to further missionary effort, but a perusal of what follows in chapter eleven assures us that the vision means a good deal more.

As the vision proceeds, John was instructed "to measure the temple, the altar, and the worshipers." The expressions, temple and holy city are simply symbolical names for the church of Christ, as plainly seen from Heb. xii. 22. More will be said on this later on.

This city, the church, was to be trodden under foot forty-two months. Had the revealing angel said, seven months, or seven times of any kind, it would indicate complete destruction, seven being Israel's number of completeness, as F. Ex. in Daniel, chapter four, Nebuchadnezzar lost his reason and was among the beasts of the field until seven times passed over him, resulting in complete breaking down of his haughty spirit, and a confession, "that honor, glory, and kingdom belong to none but God."

But forty-two months, or three and one-half years, half of the full number, indicate that the church, during its down trodden condition, though sorely pressed by its enemies, was not forsaken of God, but should in due time revive and become victorious, as also stated in Dan. vii. 25, that the little horn, papacy, should oppress God's people and have things its own way during "time, times and the dividing of time," = seemingly three years and a fraction of a year, not seven years as in the case of Nebuchadnezzar.

The two witnesses were to prophesy 1260 days = 42 months, likewise half of complete time, then be killed and lie three and one-half days = half a week, unburied in the streets of a city called, spiritually, Sodom and Egypt, where our Lord was crucified.

Had the Revelator said 84 months, or seven years, we should have looked upon it as a finishing of their work. But 42 months, half of a complete time, indicates that their work was only half done, as also their dead but unburied condition, during $3\frac{1}{2}$ days, indicate renewed life and activity. In full accord with Rev. x., 11: "Thou must prophesy again," etc.

But who are those witnesses?

Attempts are often made to associate the two witnesses on Patmos with the "two olive trees" of Zechariah, chapter four, when, in fact, the two have nothing in common.

The vision seen by Zechariah was the word of God to Zerubbabel, that the temple, commenced by him, should by him be completed, see verses 6-9; hence, the vision on Patmos, given about six hundred years later, has nothing in common with it, except so far as the lesser may typify the greater.

"MY TWO WITNESSES."

MOSES and Elijah, having appeared on the mount of transfiguration, may be called the Lord's two witnesses, and many writers have surmised them as personally indicated in Revelation xi. 3. This, like a great many other apocalyptic explanations, is simply a mistake, taking the type, or representation instead of that typified, or represented.

What an absurd notion that two persons, once gone from earth, should return, testify literally in sackcloth during 42 months; then be killed and lie unburied $3\frac{1}{2}$ literal days in the streets of old Jerusalem; finally revive and literally go up into heaven in a literal cloud, in plain sight of their enemies; or that literal prophets should slay their enemies with fire from their mouths. Yet such must be our conclusion were it Moses and Elijah, or other literal person the Revelator had in view. It should always be born in mind that antitype, and not type, is what the Revelator sees.

Power to shut the heavens that it rain not, to smite their enemies with fire from heaven, and to smite the earth with plagues, was delegated to Moses and Elijah; but those phenomena having taken place in a typical dispensation, we are forced to look upon them as types. Or, in other words, to look upon Moses and Elijah as typifying something in God's economy: namely the Law and the Gospel.

Lest, however, we mistake in accepting law and gospel, or Old and New Covenants, as the two witnesses, let us look at Rev. xi. 5, "Fire proceedeth out of their mouths, and devoured their enemies."

Applying this to literal persons, is as said above, entirely

absurd, but the law and the gospel do possess that power: that is, the word spoken in either dispensation shall be the means of destruction to its rejectors: "He that despiseth the law of Moses dieth without mercy under two or three witnesses." Heb. x. 28.

Again: "He that rejecteth Me, and receiveth not My words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." John xii 48. All will admit that the law was God's testimony among men given to Israel, as plainly stated in Deut. vi. 20; and also that the gospel is our Lord's testimony unto all the world through Israel. And who can, if familiar with church history in any age, fail to see the sackcloth.

"My bowels, my bowels, I am pained at heart," (Jer. iv. 19), exclaims the prophet when seeing the tribulation ripening on God's people because of sin.

Elijah: "They have dug down Thine altars, and killed Thy prophets; I only am left, and they seek my life." 1 Kings xix. 10. Behold Paul's parting address to the Ephesian elders, (Acts xx. 29-31), his anxiety and care manifested in all his epistles over the churchss; seeing, as he did, the corrupt condition into which they were drifting. Above all, behold our Savior's lamentation: "O Jerusalem, Jerusalem," etc. Matt. xxiii. 37, sackcloth indeed.

And did not the Catholic church kill those two witnesses in the first centuries of Christianity, absolutely nullifying both law and gospel with their silly nonsensical man-made ceremonies? caring no more about our heavenly Father's plainly spoken words than were they so many heathen fables; yet never permitting them to vanish out of sight, as if buried. The word of God was theoretically held in high esteem throughout the dark ages, carefully guarded in their monastery archives, but so sadly misconstrued, per-

verted and slighted, that it was in reality nothing but a dead letter, flung upon the streets of their city, *i. e.* their sin besotten ecclesia, filled with Egyptian darkness, Egyptian idolatry and Sodomian pollution and crime; hence, spiritually called Sodom and Egypt; surely a condition of things in which our Lord was killed. "And they that dwell upon the earth shall rejoice over them, and make merry, and send gifts to one another; because these two prophets tormented them that dwell on the earth." Rev. xi. 10.

Men who dwell on the earth, that is, not belonging to the apocalyptical heaven, because, adhering to false doctrine they fail to grasp the true saving gospel, are always tormented by the true word of God; and feel happy when thinking they have trampled it under foot. Father Chinique, in his book, "Fifty Years in Rome," gives a vivid picture of conditions in the Catholic church to day, showing the exceeding satisfaction and carnal pride of her blind guides when setting their own ceremonies above the word of God, prostrating themselves before a statue of wood, clay, or metal, in sheer violation of holy writ. (See Ex. xx. 4, 5, omitted in their catechisms), carrying their god, a consecrated wafer, around in their vest pocket, thinking a lump of common dough, emanating from the fingers of their servant girls, has been deified and received sin-remitting power by virtue of their humanly ordained incantations. But why enlarge upon this subject? Their ceremonies in the form of crossings, litanies, holy water, etc., etc., are well known to every man and woman of common sense; and are all as contrary to "Thus saith the LORD," as night is to day.

It being so in our age and land, where bibles are known; and to some extent read, even among catholic laity; what must it have been in the dark ages when the

word of God was securely hidden by their clergy, killed, never, as they supposed, again to revive?

But the two witnesses did revive. A giant by name, Martin Luther, anxious about salvation; sorrowful of heart about his lost condition; and unable to obtain succor from all the rites and ceremonies invented by Romish priests, turned to holy writ, and there found comfort in just one short sentence: "The just shall live by faith." It was here he found his otherwise not obtainable peace of soul. He realized that God's word, and it only, is able to make wise unto salvation; and, gave his countrymen a faithful translation of both Old and New Testament. Thus life from the spirit of God entered again into the two witnesses and they stood on their feet. Yea more than that, they went up to heaven, not up in the skies, but up into the apocalyptic heaven, the church of our Heavenly Father's blessed Lamb. Their enemies, the Pope and his ecclesiastical tail, beheld but could not stop them. Up they went, and there, thanks to heavenly mercy, they stand to day, prophesying again before many nations and tongues and kings. "There was at the same hour a great earthquake," verse 13. Indeed there was; a war that shook Europe from north to south and lasted thirty years, followed the reformation in the very hour of its birth.

The space designed for this work forbidding detailed remarks on the rest of chapter eleven, we shall simply glance at verse 19. "The temple of God was open in heaven, and the ark of his testimony was seen." The temple or tabernacle with its ever veiled holy of holies, was a figure representing that the way to God's presence, the fountain of eternal life, was at that time closed. See Heb. ix. 7-9. But Christ, the great High Priest, of whom all Aaronic high priests were shadows, opened the way to life, by entering in and abolishing the real obstructing veil,

sin in the flesh; hence, the great significant rending of the shadow, the temple veil, when He expired. Let us then in Rev. xi. 19, keep our eyes on the true tabernacle, and not on the type, as they do in Battle Creek, thinking to see in heaven a real tent, with curtains, compartments, and divers instruments for typical worship, belonging to the Aaronic order only.

We do indeed behold the true tabernacle in the apocalyptic heaven. We do, in the church of Christ, see the ark of His testimony, redemption in Christ JESUS, that had been lost sight of during the half week the two witnesses lay dead in the spiritual Sodom, when men tried to purify themselves by sacraments and countless man-made ceremonies, still practised within the fold of Catholic night and superstitious darkness. He who will can study God's holy word, without regard to priest or prelate; can see redemption in its glory, of which the Aaronic arrangement was merely a type; he "can draw near to God in full assurance of faith, having his heart sprinkled from an evil conscience, and his body washed in pure water," Heb. x. 22, thus approaching the tree of life, that was barred when Adam fell, but made accessible when our great Redeemer expiated the penalty on Calvary's accursed tree.

And as the typical ark stayed the Jordan waters, enabling the people to pass over dry shod, Josh. iii. 11-17, so to day the eye of true Christian faith, beholds the antitypical ark, redemption in Christ JESUS, staying the turrents of death, assuring our Lord's sleeping saints of a life beyond the grave, as it is written :

"Yea, though I walk through the valley of the shadow of death, I will fear no evil : for Thou art with me; Thy rod and Thy staff they comfort me."—Ps. xxiii 4.

Indeed, we see the ark of His testimony; hence, Paul :
 "O death, where is thy sting? O grave, where is thy victory?" 1Cor. xv. 55.

CHAPTER VIII.

"THE FIRST RESURRECTION," AND THE MILLENNIAL REIGN.
REV. XX. 4-6.

WE must, as formerly stated, when interpreting the book of Revelation, always base our explanation on some definite statement, taken either from the book itself, or from some other bible source, and above all be sure that doctrinal points, though seemingly clear in the Revelation, are in full accord with all other statements relative thereto in any other part of God's book. The word of God does always harmonize if rightly interpreted.

One thing we may be sure of, search the word of God wherever we may, and as long as texts can be found, flatly and plainly contradicting our doctrine, wholly or in part, so long we may be assured it is wrong, and should, by deep and prayerful study, seek to correct it. "The truth shall make you free." John viii. 32. With these thoughts we turn to our text.

"I saw thrones, and they sat upon them." Who sat on them? Evidently those mentioned later on in the same verse, "who lived and reigned with Christ a thousand years." This living and reigning with Christ, whatever that may mean, is the result of the first resurrection, as plainly seen from the connection.

Some Advent ministers read verse five by itself, as follows: "But the rest of the dead lived not till the thousand years were finished, this is the first resurrection;" thus

placing the first resurrection at the ending of the thousand years. Such interpretation, however, is merely subterfuge, resorted to by men not knowing what to do with the first resurrection.

Some exponents claim that the Revelator makes no mention of a second resurrection; and, be it freely admitted, the words second resurrection are not there, but the expression "first" carries with it the idea of a "second," as also do verses five and six, though the verbatim expression does not occur. Looking straight at the matter from the common "Age-to-come" standpoint, we see here two literal resurrections; hence, there must be two judgments; for surely no one can get his crown of reward except he appears before the judgment seat of Christ. 2 Cor. v. 10; also John v. 22. But the idea of two judgments is entirely out of harmony with all else in God's book, and therefore absolutely false, though it may seemingly so appear in the book of Revelation.

Not only is the bible elsewhere wholly silent about two literal resurrections, followed by two judgments but we are again and again plainly and positively informed that both classes, good and bad, shall appear before the Lord at the same time, for reward or punishment, as their cases may merit. Matt. xiii. 40-49; xxv. 31-46; Rom. ii. 9-16; 2 Thess. i. 6-10; Rev. xi. 18. Seeing all these, and many similar texts, flatly contradicting this two-resurrection theory, we can feel perfectly sure that it is wrong. Still we must not overlook Rev. xx. 4. It means something and must be in accord with all other bible writers, or our Heavenly Father's book would be faulty. There are, as we shall see, two resurrections mentioned in the bible, though never more than one judgment. "Verily, verily, I say unto you, The hour cometh, and *now is*, when the dead

shall hear the voice of the Son of God: and they that hear shall live." John v. 25.

That this means more than bringing back to mortal life of a few in our Savior's day, is evident, for He says: "If any man keep My sayings, he shall never see death." John viii. 51. And again, "Verily, verily, I say unto you, He that heareth My words, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but has passed from death unto life." John v. 24. And again, "Your fathers did eat manna in the wilderness, and are dead, . . . if any man eat of this bread he shall live forever." John vi. 49-51. And again, "He that believeth on Me, though he were dead, yet shall he live; and he that liveth and believeth on Me shall never die." John xi. 25, 26.

But, says the objector, All this has nothing to do with raising the dead. The word resurrection does not occur in any of those texts. True, our Lord does not use that word, but He does use its equivalent. "Dead hear and live." In the hour that *then was*. "Pass from death unto life." What does that mean if not resurrection? Or is resurrection anything but a passing from death unto life? In another place He said, "Let the dead bury their dead." Matt. viii. 22. The class of men whom He there called dead, were alive in the human sense of speaking, occupied in burying the corps of a fellow mortal; but they were under sentence of death because of sin, hence, dead unto God, though literally living; on the same principle that Abraham, Isaac, and Jacob were alive unto God when the angel spoke to Moses at the burning bush, though, to human eyes, literally dead. Luke xx. 38. Paul says, "I am crucified with Christ, nevertheless I live." Gal. ii. 20. Paul could not have been crucified with Christ and still

live without having had a resurrection. If however we must have the verbatim expression then turn to Col. iii. 1: "If ye then be risen with Christ," etc. And again: "When we were dead in sin, hath [God] quickened us together with Christ, (by grace ye are saved), and hath raised us up together, and made us sit together in heavenly places in Christ JESUS," etc. Eph. ii. 5, 6.

This is plain talk stating we have had a resurrection; and what good is baptism into our Lord's death if it does not also take us into His resurrection? but if it does, then surely we get a resurrection when coming into Christ, and shall never die, if keeping His words; or, as written in Rev. ii. 11, "Shall not be hurt of the second death."

If needing further proof let us turn to the prophet: "After two days will He revive us, in the third day He will raise us up, and we shall live in His sight." Hos. vi. 2. That this refers to our Savior's resurrection needs no proof, and includes all believers, for note the prophet's words: "Raise *us* up and *we* shall live in His sight."

It may be claimed that all these statements are merely metaphor, but, we ask, was our Lord's resurrection a metaphor? surely not. It was the first resurrection unto life eternal. He being the first-fruit of them that slept, 1 Cor. xv. 20, and we are made partakers of it by baptism into Christ. "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through JESUS Christ our Lord." Rom. vi. 11. Amen! brother Paul: alive through Christ our Lord, because partakers of His resurrection.

If however we shall call all this metaphorical, because "we," as saith the prophet, "Live in God's sight," a condition not visible to mortal eyes, then why object to metaphors in Rev. xx. 4. Must the word resurrection in this

wonderful book, so full of metaphor, allegory, and symbol, necessarily be looked upon as literal; when, as seen above, both Old and New Testament writers, call redemption in Christ a resurrection, though, to human eyes, merely such in metaphor?

Let us now look at matters a little closer: Rev. xx. 4-6, mentions two resurrections a thousand years apart, of this thousand years more will be said later on; but there is no mention of any judgment till after the second resurrection. So in John v. 21-24, no mention is made of any judgment following the resurrection of verse 25; but verse 29 is explicit about a judgment following its resurrection; for hear Him say: "A resurrection unto life, and . . . a resurrection unto condemnation."

All this is in full harmony with Paul, who makes no mention of any judgment following the resurrection in Galatians, Colossians, or Ephesians, quoted above, and by him placed in the past; but he, like the Revelator or our Lord, in John v. 25-29, is very explicit about a judgment following the second resurrection, which is yet future.

Comparing John v. 28, 29, with Rom. ii. 9-16, and Rev. xx, 12-15, we can not fail to see the same idea presented by them all: and may freely admit the resurrection of Rev. xx. 4, to be identical with that of John v. 25, and Col. iii. 1. Not a literal coming out of the grave, but a rising out of sin and condemnation unto death; into life, liberty, and sonship of God, by entering the resurrection of our Lord Christ JESUS.

Abraham, Isaac, and Jacob were, in the day of Moses, alive unto God; though actually in a state of atomical dissolution.

Abraham was, before God, the father of many nations, while as yet wholly childless. Rom. iv. 17.

So in Rev. xx. 4, all, who through faith in Christ JESUS our Lord, and union with Him, have conquered the beast, and withstood all its enticements; are, though they may be martyred and literally sleeping in the bosom of mother earth, alive unto God, who calls the things that are not as though they were.

To God, events past or future are ever present, and we must bear in mind that John was in the spirit and saw things from a spiritual point of view, when, in his island exile, obtaining those wonderful visions. This brings out the words of Hosea in full glare: "We shall," when raised up in third day, "live in God's sight," not in man's sight.

WHAT ABOUT THE THRONES?

THE word throne, whether found in or out of the bible, carries with it the unmistakable idea of authority or honor; hence, the word throne of God, signifying our Heavenly Father's authority or rulership; for we can hardly suppose, the great incomprehensible "I AM," Whom the heaven of heavens can not contain, actually seated on a throne or seat of any kind.

Again: The Scribes and Pharisees sat in Moses' seat, Matt. xxiii. 2, not seated on any literal stool formerly used by Moses, but occupying that position of authority, formerly given to Moses from on high.

This, from the Master's lips, is sure proof of what is, in bible language, meant by seat or throne.

It has been shown above that any person passing from death to life, through faith in our Lord Christ JESUS, and not worshipping the beast, *i. e.* keeping himself unspotted from the world, has, in the true bible sense, never died,

and never will die; and, we ask, are not those holy men ruling the world to-day? Most assuredly they are. Our Lord promised the twelve that they should, in the regeneration, sit on twelve thrones ruling the twelve tribes of Israel. The time of regeneration is now; or Paul has made a mistake in calling baptism "a washing of regeneration." Titus iii. 5. Every child of God confesses himself born again, simply another way of claiming regeneration, the two words express the same idea. It is therefore utterly inconsistent to place regeneration in the future, as generally done by Adventists; if men and women are regenerated, or born again, in this age, then this, and not the future age, is the time of regeneration; and that the twelve apostles did, in the day of their lives, literally rule God's chosen Israel, the little remnant mentioned by Paul in Rom. ix. 8, and xi. 5, and called by him "the Israel of God," Gal. vi. 16, no one would attempt to deny.

The regal authority of a king does not cease because he goes to sleep. Alas for mortal kings were such the case. A monarch issues his decrees of rulership and justice, and lies down to rest, fully assured that his mandates will be heeded and everything run smooth when he sleeps as when awake.

So with those heavenly ordained kings, having in their years of wakefulness and labor, laid down rules for the government of mankind, as ordained by the King of kings; they laid down, not to die, in the full sense of that word, but to sleep in Jesus, fully persuaded that their ordinances, once consigned to parchment, would be obeyed among men, as they also are to-day; and will continue to be until those august kings shall awake on that great eventful morning; for though admitting the field fearfully pestered with tares, the wheat is also there in full growth, and speedily nearing maturity.

He must indeed be hopelessly blind who cannot see the execution of Christian laws in this age throughout all civilization, not only through governments, mild and beneficent, as compared with governments of old; but through asylums, lodges, or divers institutions and organizations of charity, shedding blessings innumerable to the remotest corner of every land where the name of Christ is held in awe and esteem. Even at this hour when cries of agony and death are flying over our land from woe stricken Texas,* every available means within the reach of man is pressed into service, that suffering may be alleviated with all possible speed.

Thus it is in all Christian lands, and in Christian lands only, as seen again to-day when similar reports, only of a far more horrible nature, come from the West Indies; not only America but the nations of Europe bestir themselves to relieve the sufferings of those sadly bereft ones left from the cold grasp of death.

How different all this compared with the barbarity of past ages, or Heathen lands of to-day, unaided by our Heavenly Father's message of mercy and truth.

Let it be admitted then that Christian leaders, among whom the chosen twelve are chief, do rule the world, though succumbing to the sleep of death, as, one by one, their life-lease expires. To mortal eyes they disappear, and are, except so far as their writings continue their memory, soon forgotten by succeeding generations. But to eyes vivified by spirit, as were the eyes of John on Patmos, they are as fully alive, and in authority, as Abraham was alive when God spoke to Moses at the bush.

It has been claimed that none but martyrs are men-

* This was written in form of a private letter about the time of the Galveston, Texas, disaster.

tioned in Rev. xx. 4. Such claim however is not well founded. To me it seems to include all who have not worshiped the beast or his image, or received his mark in head or hand. But even if admitting that martyrs alone are here included the case remains the same. The Lord does always give consolation and strength to His people in the hour of need; and remembering that that most, if not all, of our Lord's chosen vessels were, at the writing of this wonderful book, every moment in danger of losing their lives for the Master's cause, we may well understand, that particular consolation and encouragement were needed by them and therefore given to them, although others, more favored from a human point of view are included in the number. And when we further realize, as seen from Rev. xii. 11, that the willingness to become a martyr was one of the weapons that conquered the dragon, we may not wonder that none but martyrs are mentioned here, should the text necessarily be so construed.

But, says the objector: Alas, for millennial peace if this age of wars, tribulation, and strife is the promised millennium.

The idea of a peaceful millennial reign has become so riveted in the public mind that all men talk about it as a fixed fact; yet, be it freely and fearlessly affirmed, there is, within the two bible lids, no such promise. Rev. xx. 4, does not say one word about peace or tranquillity. It says, they reigned with Christ; but whether in peace or terror is not even hinted at. Their reign may, for aught we can judge from this text, and no where else is millennium mentioned, be as calm as a river, or as turbulent as a storm-tossed sea; nothing supporting either theory or opinion can be gathered from the text.

The rulership of Christ was neither calm nor light

handed, when last in hand. He drove merchants and brokers from the Father's holy court.

Now turning to Rev. ii. 26, where the same rulership is mentioned, we read: "To him that overcometh, and keepeth My words unto the end," (merely another form of saying that he does not conform to the beast or his image), "to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received it of My Father." This is a promise of anything but tranquility, and any person who considers an iron rod the proper means of bliss to a potter's vessel, had better go at it and try it.

Vigorously did those heavenly ordained kings wield the rod against the ten horned beast, wrestling, not against flesh and blood, but against spiritual wickedness in high places. Eph. vi. 12. John the baptist, lost his life when reprimanding Herod for adultery. Paul was beheaded because he brought the gospel into Cesar's household; even converting some of his concubines. Thus the warfare continued, as predicted by our Lord in Matt. x. 34-37, till the Roman monarchy was dashed into countless fragments; nor has it, from that day till this, ever been possible for any man, or number of men, to re-erect a world domain. Try how or where they might, their efforts have always proved fruitless, because our Lord JESUS Anointed "is King of kings, and Lord of lords."

Age-to-come advocates cling to the theory of a literal thousand years; but do so without logic or proof. Why should that one expression be literal when all else in the book of Revelation are allegory or symbol? "A thousand years is with God as one day, and one day as a thousand years;" it evidently signifies a long period, as compared

with other time tables of days, weeks, or months, in the book of God. We are living in it, but its actual duration is unknown to men and angels alike. Matt. xxiv. 36.

Israel of old reading Isaiah xi. 6-10, and similar texts relative to the Messianic kingdom, looked for literal peace among carnal men; precisely as men now-a-days look for peace in their fancied millennium. But the Savior disabused their minds of such errors when saying: "Think not that I am come to send peace on earth: I came not to send peace but sword," etc. Matt. x. 34-39. One kind of peace He did promise: "In Me ye shall have peace. In the world ye shall have tribulation: but be of good cheer, I have overcome the world." John xvi. 33. As also expressed by the poet:

"I have a peace that is calm as a river,
A peace that the friends of this world never knew."

Men sing about that peace; yet, not having it, fail to comprehend its meaning; hence, like Israel of old, look for something they never will see.

A brother in Christ, on hearing the above, raised the objection, that parties redeemed in Christ might fall away, and could therefore not ultimately be called holy, whereas the first resurrection includes none but holy persons; hence, the two could not be synonymous.

This objection may at first sight seem weighty, but vanishes like smoke when our text is scrutinized to bed rock.

"I saw the souls of them that were beheaded for the witness of JESUS, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, nor in their hands, and they lived and reigned with Christ a thousand years." Mark the expression "they lived," it does not say they

lived again. That makes it all plain and harmonious. The first resurrection means more than redemption in Christ. It means in addition thereto a rising above all trials, temptations, and carnal allurements, steadfast until the end; as also expressed in Rev. ii. 26, and contained in our Lord's commission when He said: "Go ye and make disciples of all nations, and teaching them to obey all things that I have commanded you," etc., Matt. xxviii. 19.

Our text then, "Blessed and holy is he having part in the first resurrection" simply says, Blessed and holy is he that has been baptized into Christ—(none out of Christ are here seen)—and has walked in His commandments steadfast unto the end. Surely to it there is no objection. One thought must, in closing this chapter, not be omitted: Israel, as a nation had, in type, two resurrections. Twice did they emerge out of the element of death: first, from the Red Sea, at their journeys beginning, and from Jordan at its ending. That this typifies events in Christian life is clear from 1 Cor. x. 1-11. If then there are two resurrections in type there must be two in antitype; one at the beginning of our life in Christ, and one prior to our entering our promised possession, another proof that the first resurrection is neither literal nor future.

Millenarians, so sanguine about their expected future reign of Christ on earth, when, as they suppose, the whole globe shall be evangelized in a manner so wonderful, that nearly, if not wholly, every mortal will turn to Christ and be saved, would do well to examine the following scripture: "The just shall live by faith." Rom. i. 17.

To be saved by Christ, when seeing Him visibly in our midst, would be salvation by sight, not by faith; hence, the idea of gospel proclamation and re-begittal, with the King of kings visibly present among mortal men, is entirely out

of joint with scripture language, and is one of the evils springing from a literal interpretation of Rev. xx. 4.

The parable of the tares in the wheat declares positively that all wicked persons shall be consumed at the end of this age, Matt. xiii. 40-43; as also does the parable of the fish-net, Matt. xiii. 47-50.

Paul declares emphatically that our Lord shall return to earth, not to continue His offer of salvation to depraved humanity; but to take vengeance on all who know not God, and all who do not obey the gospel of Christ. 2 Thess. i. 7, 8.

"Tribulation and anguish, upon every soul of man that doeth evil; to the Jew first, and also to the Greek. . . . in the day when God shall judge the secrets of men by Jesus Christ according to my gospel." Rom. ii. 9-16.

Christadelphians and other millenarians deem it incompatible with the love of Christ; that He should return to earth and exterminate millions upon millions of resurrected sinners, who have lived and died without ever hearing the gospel, and therefore could not repent unto salvation. Such would do well to look at the type, *i. e.*, Israel entering their promised possession.

Four hundred years had God waited for the inhabitants of the land to ripen in iniquity, Gen. xv. 16, without ever, in all that time, sending them one prophetic voice of exhortation or warning; and when, at Moses' death, the people under the leadership of Joshua, took forcible possession of the land, they were commanded of God to completely destroy its inhabitants, no mercy should they show to either age or sex. Deut. vii. 1-5, see also Deut. xxxi. 3-5; and Num. xxi. 23-35. Seven nations were thus to be completely exterminated, and whereas seven signifies completeness in Israel's covenant, it typified complete extermina-

tion of sin and sinners at our Lord's return to earth, as also stated by Paul : " He will finish the work, and cut it short in righteousness: for a short work will the Lord make upon the earth." Rom. ix, 28.

How foolish then to talk about a thousand years of probation after the Lord's return to judge the living and the dead.

"He must reign, till He hath put all enemies under His feet. The last enemy that shall be destroyed is death." 1 Cor. xv. 25, 26.

"Sit Thou at My right hand, till I make Thine enemies Thy footstool." Psalm cx. 1.

These two texts collectively are positive proof that Christ reigns in heaven, and will remain in heaven till all His enemies, even death, are conquered; what then becomes of the fancies of a thousand years' probation among mortal men after He returns to earth?

This is not what I say, or You say, or They say, but
" Thus saith the LORD!"

CHAPTER IX.

THE KINGDOM OF HEAVEN.

"THE seventh angel sounded ; and there were great voices in heaven, saying : The kingdom of this world has become the Lord's, and His Christ's, and He will reign forever."—Rev. xi. 15.

MUCH controversy prevails in the churches about the " Kingdom of God ;" "Immortal-soul-ism," with its song: " When I can read my title clear to mansions in the skies" —locate the kingdom of heaven somewhere in heaven: " I go to prepare a place for you." John xiv. 2. Surely, says Orthodoxy, He went and fitted up a room somewhere to receive immortal souls at death. There, they claim, were seen Abraham and Lazarus in his bosom. But their theory is sadly conflicting ; for if Abraham and other holy men, who lived centuries prior to Christ, went there at death: then they must have occupied the place before it was prepared. What nonsense to say: " the kingdom of heaven is at hand," if that kingdom meant some celestial location filled with saved souls prior to our Lord's time. Nor could Christ have been "the firstfruit of them that slept," 1 Cor. xv. 20, that is, the first to get eternal life, if others had it before Him. What then is the kingdom? where and when established?

A longing for the Messianic Kingdom, predicted to Israel by the prophets and poets alike, filled the heart of every true Israelite; hence, their joy when John the Baptist appeared in their midst proclaiming "The kingdom of heaven is at hand." Matt. iii. 2.

With these thoughts we turn to Advent literature, with its ever jubilant watchword: "Christ will return to earth and set up His kingdom." That Christ will return to earth and rule among men, is a message jubilant and true; but that He will set up His Kingdom when He does return can in no sense be harmonized with John's statement: that it was at hand in his day, nor with the words of Christ, Who, even more explicit, said: "The time is fulfilled, the kingdom of God is at hand." Mark i. 15. The fact is, Adventists are as careless in their studies about the Kingdom, as Ortodoxy, when reading Paul's statement: "the wages of sin is death." Rom. vi. 23. For light we turn to Daniel.

Nebuchadnezzar saw an image of a human form, composed of gold, silver, brass, iron and, clay. See Dan. chapter ii. This represented four successive world monarchies, including Rome in its divided and declining state.

"In the days of these kings shall the God of heaven set up a kingdom," etc. Dan. ii. 44. Now one thing out of two, either has that kingdom been set up or prophecy has failed; for the days of those kings ended more than thirteen centuries ago. Some Adventists seeing this predicament, claim that the present European nations will in some way be so formed as to constitute the ten toes when our Lord returns to earth. Nothing can be farther from the truth, as we shall see.

The two legs of iron, Dan. ii. 33, represented eastern and western Rome, with Constantinople and Rome for their respective capitals. If then the nations of Europe should be made to represent the ten toes, we would have a man with his left leg amputated, and ten toes on his right foot. Indeed, a sorry looking soldier.

Another point, generally overlooked by Adventists, is Dan. ii. 35, "Then was the iron, the clay, the brass, the sil-

ver, and the gold, broken in pieces together," plainly stating that the stone, though smiting the image on its feet, should, when so doing, demolish all the metals together; hence, the smiting must have taken place while all those kingdoms, even including Babylon, were in existence.

The revelation made to Nebuchadnezzar about those successive world powers, who many centuries ago have passed into history, was afterward repeated to Daniel; but in a different form. We may well understand that the cruel tyranny and barbarous regime, exercised by those heathen monarchs, though in their eyes perfectly natural and just, looked to God-fearing men like Daniel, absolute horrid and beastly; hence, the different nature of the two visions: what the king saw in form of a man, Daniel saw in the shape of beasts. See Dan. chapter vii.

We have seen in Dan. ii. 35, that the stone *i. e.* the kingdom of Christ, was to demolish all those kingdoms when smiting the toes: a thought also born out in Dan. vii. 12: "As concerning the rest of the beasts, they had their dominion taken away: but their lives were prolonged for a time and a season," showing that a kingdom was not demolished because deprived of its supreme world power: but existed as a vassal state, inferior and tributary to its then more powerful successor, as also fully verified in history. That Babylon did exist, though probably in a decayed condition as late as the Christian era is evident from 1 Pet. v. 13: "The church at Babylon salute you."

But, says Adventism, the ten toes had not been developed when our Savior was on earth, hence, could not at that time have been smitten: and this we freely admit, the image was not at that time overthrown: but the stone that was to overthrow it and scatter its constituent elements, was at that time cut out, or in other words, the kingdom

of Christ was at that time set up: but, like the heathen kingdoms preceding it, it had to grow and develope a certain amount of strength before it was able to overthrow and supersede its predecessor.

On the mount of transfiguration were Moses, Elijah, and three apostles, a representation of the law, the prophets and the gospel. To them it was said: "This is My beloved Son, hear Him," the Father thus peremptorily commanding the people of all dispensations to be subject and obedient to the Son, a thought also born out at His baptism: "This is My beloved Son, in Whom I am well pleased."

Thus the kingdom of our Lord was established at His baptism. They were on the mount of Transfiguration commanded to obey His edicts; and on the day of Pentecost they saw it manifest with power as the Lord has promised they should. Mark ix. 1. The early Christians healed the sick, raised the dead, and did many other wonderful works, what can be a manifestation of the kingdom in power if those miracles are not? but if they were, then surely the kingdom of God was among them. "If I cast out devils by the Spirit of God, then the kingdom of God is come unto you." Matt. xii. 28.

But the kingdom, though manifested in power, even raising the dead, was still in its infancy, the mustard seed had been planted and sprouted, Matt. xiii. 31, a small stem appeared above ground, and soon made its power of development known. Far and wide, in eastern Asia and southern Europe, did its ambassadors travel, bearing "the glad tidings of peace on earth and good will toward men." With weapons, not carnal but spiritual did the Messianic warriors fight their battles, subduing carnal imaginations and lusts of the flesh with all its death bearing delusions. "For the

weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds ; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 2 Cor. x. 4, 5. "For we wrestle not against flesh and blood, but against the rulers of the darkness of this world," (Yes, heathen rulers constituting the last part of the matallic image), "against the spiritual wickedness in high places." Eph. vi. 12.

Like leaven in the meal did the gospel penetrate the heathen darkness of all so called civilization, till, early in the sixth century, Christianity was fairly and firmly established in Rome ; Christ was there and then recognized and adored as world wide legal Sovereign, and who dare say that He is not so recognized in all civilization to-day ? Why does every Christian king confess himself king by the grace of God ? as F. Ex. the commission of Columbus, when on his voyage of discovery, headed by " Ferdinand and Isabella, by the grace of God, king and queen of Castile." Why did king Edward VII, of Great Britain remove his crown at the communion ceremony on the day of coronation ? It was a most significant sign of submission, virtually saying to his subjects : You are this day crowning me, but I, as well as you, recognize a far higher monarch, "the Kings of kings, and Lord of lords." Whatever the condition of Edward's inner self, that acknowledgment was in his outward action, a confession not to be had from Pharaoh, Ex. v. 2, nor from Nebuchadnezzar, till forced by the heavy hand of God. See Daniel, chapter iv.

No earthly world wide monarch is recognized to-day : the image is gone ; "the Stone" has become a great mountain, and will soon fill the whole earth. Dan. ii. 35. It rests on the United States of America to-day, as plainly

seen by the motto: "In GOD we trust," stamped on our coins of all denominations from Dollar to Eagle. It is also an indisputable fact, that our land, though void of State religion, has its constitutions and laws framed on principles promulgated by the apostles of Christ, hence recognizes Him as King, and obeys His laws.

There may not be many true followers of the Lamb in our land, nor in any other Christian country; but whether many or few, the kingdom, symbolized in our Lord's parable by "the field, is the world," Matt. xiii. 38, in it the wheat and tares are growing together, as the Lord said they would until the end of this age, (see Greek) when all offensive matter will be gathered out and destroyed. Matt. xiii. 40-42.

But let us for a moment indorse the opinions of some: that the ten toes shall re-appear, to be smitten at our Lord's coming, and see where we land. That the ten toes have existed and disappeared, is universally admitted; hence the image does no longer exist; and would, if its destruction is still future, have to be resurrected, but neither Daniel's nor the king's vision contain any such prediction. Had the ten toes or the ten horns been seen to disappear and again appear, there would have been good ground to expect a re-appearance of their antitype; but such was not the case. Nebuchadnezzar saw the image standing in full stature, that is: saw world powers unremittingly rule, until smitten by "the Stone."

Here naturally ended the king's vision; he, a world wide heathen ruler, was not interested in anything more, hence nothing further was shown him. But Daniel, a man of God; interested in God's people and their welfare, was by divine grace shown more light: another curtain rolled up, and the prophet saw: What?

The ten horns, *i. e.* ten last divisions of the Roman empire disappeared: and after them came another little horn, that made war with the saints, and prevailed over them, "during a time and times and the dividing of time." Dan. vii. 19-26. Then summing up the vision in common with advent doctrine, we find "Christ returns from heaven to reign personally on earth a thousand years. At the beginning of the millennium, when He sets up His kingdom, the ten toes, or, which is the same thing, ten horns, are destroyed; after them comes another who makes war with the saints and prevails against them," Dan. vii. 21. Will any Adventist suppose such things to take place in their anticipated millennium. Most assuredly not. Yet such is the prophecy if Christ smites the image at His second coming, for it was after the ten horns had vanished that the little horn received its power to oppose God and persecute His people. Read carefully Dan. vii. 23-26.

Here, we meet another stumbling block: the little horn was to prevail against the saints "during a time and times and the dividing of time." That the word "time" in Daniel's book signifies a year, is evident from Dan. iv. 23 and 32; hence, the little horn was to have things its own way during three years and a fraction of a year. We are not informed how large a fraction. Taking three and one-half years, counting a day for a year, the common way of interpreting prophetic time, we have $365 + 3\frac{1}{2} = 1277\frac{1}{2}$ years, but as Daniel does not say half a time we will accept a smaller fraction and make the whole period 1260 years, which accords with other prophetic dates, and we shall have 1260 years of false preaching and warring against the people of God in the millennium. Alas for adventistic interpretation of scripture; we might as well attempt to crowd five pecks into a bushel measure, as expect 1260 years of opposition to God in one thousand years.

Let history here clear the matter : the image vanished, as said above, in the beginning of the sixth century. It was also about that time that the little horn, papacy, did grow great, set itself up against God, and persecuted the saints with more or less vehemence until A. D. 1860-1870 when, through the work of Garibaldi, the Pope lost the last vestige of his temporal power. Blind indeed is he who with such proofs at hand will look for a future smiting of the image.

"The law and the prophets were until John : since that time the kingdom of God is preached, and every man presseth into it." Luke xvi. 16.

"Hath delivered us from the power of darkness, and translated us into the kingdom of His dear Son." Col. i. 13.

"I, John, who also am your brother, and companion in tribulation, and in the kingdom." Rev. i. 9.

What idle nonsense if the kingdom did not then exist.

Men may in our day and land, blaspheme the name of God or Christ, and scoff at church or Christianity, but let them try open acts of any kind against their fellow man, in flagrant violation of Christian laws, and they will soon find themselves securely incarcerated, where they have plenty of time to meditate on the power of our Lord's kingdom.

Ah! says Adventism: Christ is now reigning on His Father's throne, but He will reign on David's throne when returning to earth. This, like many other sectarian errors, is the act of a drowning man clinging to a floating straw. Yahweh only, was king in Israel until the people requested Samuel to make them a king after the manner of other nations. "And the LORD said to Samuel : Hearken unto the voice of the people in all that that they say unto thee : for they have not rejected thee, but they have rejected Me, that I should not reign over them." 1 Sam. viii. 7. Saul was then anointed king, but dethroned and slain because

rebellious against God; and David, a man after God's own heart, made king in his stead; shortly before David died Solomon, his son, was anointed and "sat on the throne of the LORD, instead of David his father." 1 Chron. xxix. 23.

"Wherefore David blessed the LORD before all the congregation: and David said, Blessed be Thou, LORD God of Israel our Father, for ever and ever. Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O LORD, and Thou art exalted as head above all. Both riches and honor come of Thee, and Thou reignest over all," etc. 1 Chron. xxix. 10-12.

These are plain statements showing that the expressions, "throne of God," and "throne of David," in these connections, mean the same thing: namely, dominion over God's people; hence, our Savior's words, addressing the Father: "All Mine are Thine, and Thine are Mine; and I am glorified in them." John xvii. 10. See also Eph. i. 21, and 1 Pet. iii. 22.

How can we pray "Thy kingdom come," if it has already come? We might answer by asking, how could His miracles be a proof of the "kingdom of God" in their midst if that kingdom is still future? See Luke xi. 20. Thus shallow-minded men do reason, seeing only one side of a question, they fail to agree.

Let us remember there are two aspects of the kingdom, a fact fully illustrated in the parable of the *tares* in the *wheat*. First: the kingdom in a state of probation, represented by the seeding and growing. That feature of the kingdom is now; while tares, *i. e.*, false doctrines leading to ungodliness and perdition, are growing among the wheat. But the kingdom in its final state, after tares and chaff are burned up and the wheat gathered in the garner, is still future, and is what we mean when praying: "Thy kingdom come," and is what our Savior refers to in Matt. xxv. 34:

"Come, ye blessed of My Father, and inherit the kingdom prepared for you from the foundation of the world."

Now hear the word of Isaiah: "It shall come to pass in the last days, that the mountain of the LORD's house shall be established on the top of the mountains, and it shall be exalted above the hills, and all nations shall flow unto it, etc." Is. ii. 2. That prophecy is now being fulfilled, all nations, with just a few exceptions who soon also will follow, are, as said above, recognizing Christ as supreme universal Ruler: "many people are inviting each other to come up to the house of the God of Jacob," *i. e.* the church of Christ, "to learn His ways, and walk in His paths," and we have reason to believe the time near when the Lord will judge the nations, and the wheat, gathered into His garner, shall be wholly given to the peaceable pursuits, and learn war no more.

One more thought, and this, already lengthy, chapter must close. Israel in the wilderness were a nation, and Moses their king. Deut. xxxiii. 5. But their promised possession, the object of their hope and aim of their journey, lay beyond the river Jordan. Every bible student knows that their forty years' journey in Arabia, typified the life and trials of God's people in this age and dispensation, as also seen from 1 Cor. x. 1-12. But if Israel were thus a typical kingdom governed by divine laws, we must likewise now in antitype be a kingdom, or prophetic type is at fault; and here comes in that great man, with the shepherd's staff, as a witness: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people," etc. 1 Pet. ii. 9. "He washed us from our sins in His own blood, and made us a kingdom of priests unto God, even His Father." Rev. i. 6. (Translated from the Greek.)

The fact that God's people are now kings and priests

is in full accord with the prophecy about our Lord: "He shall be a Priest on His throne." Zech. vi. 13. Not, as claimed by Christadelphians; first, a Priest, and then a King. Melchizedek, the prototype of our Lord, was likewise *king* and *priest* at the *same time*. Gen. xiv. 18.

Let us then, dear Reader, "Heed His voice while it is called today:" let us, while in this kingdom and age of probation, cleanse ourselves from all filthiness of flesh and spirit; so that we, when stepping into the antitypical Jordan, *i. e.* the grave, beyond which lies our promised inheritance, we may be found in that troop typified by Israel, when the ark in mid-stream stayed its raging torrents, enabling God's people to pass over dry shod. Josh. iii. 15-17 Be assured, dear Reader, that the ark of the New Covenant, *i. e.* redemption through the blood of Christ, stands firmly planted in the valley of the shadow of death, and no harm can befall him who faithfully follows the slain Lamb.

Praised forever and ever be the NAME of God and our Lord Christ JESUS.

CHAPTER X.

"THE HOLY CITY, NEW JERUSALEM."

REV. XXI. 2.

ORTHODOXY, eager to sustain its doctrine of natural immortality, finds itself again and again, compelled to spiritualize, in holy writ, statements indisputably literal: *e. g.* The consuming fire, eventually destroying the adversary, by them made out to signify the never ceasing torment of a never dying conscience.

Adventists, aware of this dangerous method of handling God's word, frequently go too far in the opposite direction, literalizing things indisputably spiritual.

It seems strange that men, otherwise good logicians, should be so shortsighted as to literalize the Revelator's vision of the holy city; such is however the case. Following this Adventist rule of literalities we encounter, in this city, an endless chain of insurmountable difficulties.

The city is called "the Lamb's bride," the Lamb's wife. Rev. xxi. 9. Are we then to suppose "the Lamb's bride" to be made of mineral?

The church is the Savior's "bride." John iii. 29; 2 Cor. xi. 2, and Eph. v. 23-32: That being so we shall, if literalizing the city, be compelled to charge our Savior with polygamy, having one wife of living stones and another of dead ones.

The city is equal in length, breadth, and height, twelve thousand furlongs each way. Who could conceive of a city twelve thousand furlongs, about fifteen hundred English

miles, high? Imagine a man sleeping in the garret, and boarding in the basement of such a building.

But, says this old school Adventism, equal must not be so understood. It simply means that its height is in full proportion to its territorial extent.

Such a course is sheer quibbling. Equal means alike, and never can, by any grammatical rule, be made to mean proportionate. But even if granting this Adventist claim and read: its height corresponds to its length and breadth, our difficulty remains unabated.

A city 1,500 miles square would be larger in territorial extent than half of the United States. How could such a city be located in Palestine, when Palestines by the score could be located within its walls? To look on such a city as literal is unreasonable if not foolish.

The symbolism and imagery so prevalent among the Chaldeans as plainly appears from both Daniel and Ezekiel, and also used in Isaiah, chapter vi, is, throughout, the language of the Revelation. The 144,000 of chapters vii. and xiv. signify, as formerly shown, Israel's God-fearing remnant, a very fit symbol, when remembering Israel's twelve tribes— $12 \times 12 = 144$; hence, the symbol gives the square, or perfect thousands of Israel's twelve tribes. But the holy city implies more than that; inasmuch as it shows the church of Christ in its perfect state, composed of both Jews and Gentiles. Therefore, the symbol here used is not merely a square but a cubic 12,000 furlongs each way. The names of the twelve tribes are on its gates. Plain enough,—for "salvation is of the Jews," John iv. 22: hence, any person baptized into Christ, becomes Abraham's seed or a member of the twelve tribes, though not, fleshly, so related. The names of the twelve apostles are in the foundations: in full accord with Paul, that the church of Christ "is built

upon the foundation of the apostles and prophets, JESUS Christ, Himself, being the chief corner stone." Eph. ii. 20. The wall is great and high, and the city has no need of the sun or moon, for the glory of God and Lamb is the light thereof, as also said of the prophet: "I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her." Zech. ii. 5. "To her (the bride) it was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of the saints." Rev. xix. 8.

Here is an explanation that can neither be doubted nor misunderstood: the city, the Lamb's bride, is constituted of saints, made righteous by the Lamb's blood, as shown in the symbol of white linen.

Turning to the prophet we read: "For Zion's sake will I not hold My peace, and for Jerusalem's sake will I not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth: and the Gentiles shall see thy righteousness, and all kings thy glory: . . . Thou shalt no more be termed Forsaken, neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah—(My delight is in her)—and thy land Beulah—(Married): for the Lord delighteth in thee, and thy land shall be married." Isa. lxii. 1-4. See also, Isa. xlix. 8-13.

This from prophetic lips, states in plain language what Rev. xxi. says in symbol: that the Lord will delight in His people, cleanse them from sin, watch over and protect them, even to blessing with everlasting salvation. What Bible student will doubt that this work is now being done? Paul is likewise emphatic about the holy city signifying the church, as seen in Heb. xii. 22.

CHAPTER XI.

REDEMPTION.

"We trusted that it had been He which should have redeemed Israel." Luke xxiv. 21.

ABOUT twelve hours after our Lord had risen, two men were journeying from Jerusalem to Emmaus; perplexity and sadness filled their minds; three or four years had Jesus of Nazareth manifested such a wonderful spirit of power and divine grace in Israel, that every man, whose heart was made of anything softer than flint, looked on Him as the expected Messiah. Having miraculously fed a great multitude near the sea of Tiberias, they intended to make Him king by force, John vi. *15, willingly would the masses have followed a standard erected by Him, and laid down their lives for political freedom. But now, three days having passed since the rulers captured and put Him to death, their hopes were gone, gloomy were their minds and sorrowful their words.

Then appeared the Master, to them unknown, yet, with words of eloquence that set their hearts burning, He showed from the scriptures that Christ must thus suffer and enter into His glory. Luke xxiv. 13-27.

It is evident from here that the glory of Christ, predicted by the prophets, is not a political grandeur, derived from battles with implements of war, as expected by Israel of old, and by Age-to-come advocates of today, but the glory promised by God, as a reward to a faithful Son, for perfect

obedience to the Father's commandments, even laying down His life a ransom for fallen humanity; thus redeeming God's chosen people, not from political thralldom, but from sin and condemnation unto death. This grand truth had, not yet been understood by the disciples of Christ : hence their deep sorrow when He was dead, and perplexity when rumors of His resurrection reached their ears; they failed to comprehend that their expected event, Israel's redemption, was an already accomplished fact.

" He came to His own, and His own received Him not; but as many as received Him, to them gave He power to become the Sons of God, even to them that believe on His name." John i. 11, 12.

His mission was to redeem men from sin and make them sons of God, as also stated by Paul :

" Come out from among them, and be ye separate, saith the LORD, and touch not the unclean; and I will receive you, and will be a Father unto you; and ye shall be My Sons and Daughters, saith the LORD Almighty." 2 Cor. vi. 17, 18.

This work of redemption being a life and death question, is of vital importance to every bible student, of what then does it consist ? Having here and there in these pages given it merely passing glances, it will doubtless be expedient to devote our last chapter to this all important theme.

We are asked by infidels and sceptics : Why was Adam created if he did not suit God ? or, in other words: Why did not God make man perfect in the first place, if He wanted none but perfect men to rule over His handiwork ?

We will not presume to unravel the hidden mysteries of God, it suffices us to instruct, if possible, open ears and willing minds, in what an all-wise God and a loving Redeemer have entrusted to our keeping. We do not say, that God could not make a perfect man in a moment

of time, but we know He did not do it, and it seems hardly reasonable that He, however powerful, could do so. It is very plain that when man was created he was almost on a level with the brutes, morally ; but out of, or from him was to be developed the race that was to have "dominion" in the earth.

¹ Adam and his wife were naked and not ashamed. Gen. ii. 25. They could not, in their primitive state, discern "good from evil." Man, to be elevated above the brute creation, and placed on a level with his future associates, the heavenly angels, had to be educated ; hence, law restricting his passions, was necessary.

"And the LORD God commanded the man saying, Of every tree of the garden thou mayest freely eat ; but of the tree of knowledge, of good and evil, thou shalt not eat of it ; for in the day that thou eatest thereof dying thou shalt die." Gen. ii. 16, 17.

Here we find a law containing precept and prohibition : "thou mayest eat," and "thou shalt not eat," placed before man to teach him the initiatory step in formation of character. No sooner were they brought in contact with God's law, than they failed ; and having violated their covenant, having done that which God forbade, they lay prostrate under the sentence : "Dying, thou shalt die." One thing, however, was gained, one step had been taken upon the ladder of enlightenment and morality ; they knew good from evil, Gen. iii. 22, and thus began to be formed in mind like unto their Maker.

They knew what sin was, but their inability to resist its enticements was also manifest, hence, the necessity of expelling them from paradise, and barring the way to the "tree of life," lest they should eat thereof, and become immortal sinners. Gen. iii. 22-24. Here, as in all God's economy, divine wisdom and love is clearly manifest. Had

man been permitted to remain in the garden where the "tree of life" was accessible, immortality in sin, and consequent misery would have been the result; but being driven from thence, death intervened, putting an end to man's wickedness and woe.

People talk of eternal life in misery, hell fire torments, in boiling chaldrons of sulphur, or never-ending remorse of an evil conscience, let them call it what they may, the word of God tells us that man was expelled from access to the "tree of life" in order to prevent him from eternally living in sin and misery; hence, all theories of eternal existence in perpetual torments inflicted by devils and demons or anything else, vanish like dew before the morning sun, being opposed, as they are, to the entire scripture testimony. Eternal life comes through Christ, and through Him only—not eternal life in misery and wickedness, but eternal life in happiness and virtue.

The sentence "dying thou shalt die," being pronounced on Adam before offspring had been born, he fell under the curse carrying all his posterity with him.

"Therefore, as through one man sin entered into the world, and death through sin; and so death passed upon all men through him, in whom all sinned. . . . But not as the trespass, so also is the free gift. For if by the trespass of one the many died, much more did the grace of God, and the gift by grace of one man, JESUS Christ, abound unto many. And not as through one that sinned, so is the gift: for the judgment came of one unto condemnation, but the free gift came of many trespasses unto justification. For if, by the trespass of one, death reigned through the one; much more shall they that receive the abundance of grace and of the gift of righteousness reign in life through the One, even JESUS Christ. So then as through the trespass of one, the judgment came unto all men to condemnation; even so through the righteousness of one the free gift came unto all men to justification of life. For as through the one man's disobedience the many were made sinners, even so through the obedience of the One shall many be made righteous." Rom. v. 12-19.

No item in the writings of Paul has been more forcibly presented than the fact so often repeated in these texts, that all men are doomed to eternal perdition, because of Adam's fall, and can only be extricated therefrom through the redemption that is in Christ JESUS.

Do we then comprehend this awful truth of having been born in bondage,—spirit and body sold unto sin? Is it plain to us that every son and daughter of Adam inherits this terrible relation? Not alone is sin striving for mastery, and dragging us down as poor, weak mortals, but even before we are able to utter farther or mother, we are born with a condemnation resting on our heads, and could we be perfect in works—which is not possible—death, eternal extinction at the judgment, must, in consequence of Adamic condemnation, be our unavoidable destiny, unless taken out of Adam and brought into relation to Christ.

Mark the consoling words of Paul :

"For as in Adam all die, so also all in Christ shall be made alive."
1 Cor. xv. 22.

All whom, be made alive? all mankind? no. "All in Christ."

"Christ the firstfruits; then they that are Christ's, at His coming."
1 Cor. xv. 22, 23.

This accords with the Creator's words to the woman after the fall :

"I will greatly multiply thy sorrows and *thy conception*." Gen. iii. 16,

plainly informing the woman, that a vast majority of her offspring would be as prone to sinning as she was, and could not therefore be counted among those preordained to fill up the earth, and in the course of ages to carry out the original plan.

"God did visit the Gentiles, to take out of them a people for His NAME." Acts xv. 14.

It is in the process of taking out this people that we are so greatly interested ; our eternal salvation or damnation depending thereon it becomes a part of us. Being made alive in the gospel sense, means more than coming out of dust revived mortals, as we shall see.

We are told of God's creation days, that the evening and the morning were each day—(Gen. chap. i.), dawn following darkness. Likewise, in God's dealing with frail humanity—darkness precedes light ; in the hour of densest darkness, when man fell under the terrible sentence :—“ Dying thou shalt die,” Gen. ii. 17,—a ray of hope, sure and constant, shining out from God, glimmered upon life's horizon ; dimly it may be in Adam's days, but growing brighter and brighter as the generations rolled on.

“ God said unto the serpent : . . . I will put enmity between thee and the woman, and between thy seed and her seed ; it shall bruise thy head, but thou shalt bruise his heel.” Gen. iii. 14, 15.

See pages 36 and 37, as to who the serpent is. Had the serpent been literal, as some suppose, our Savior's mission would have been a work of literal snake killing, instead of the victorious battle against sin, culminating in His death on Mount Calvary.

The serpent, the cause of their misery, should have his head bruised (crushed) ; this was nothing less than a promise of redemption, and was doubtless so understood by the woman ; she, when delivered of her first son, exclaimed : “ I have gotten a man from the Lord,” Gen. iv. 1 ; or, as some translators have it : “ I possess a man who is the Lord.”

Resting upon the Lord's promise that her seed should “ bruise the serpent's head,” and having no further acquaintance with the plan, she, hoping for immediate redemption, naturally expected her first-born to be the deliverer.

In studying God's great plan of redemption as extended to fallen humanity, we ask, Why was it necessary that our Redeemer should be the woman's seed? Could not an angel, greater in might and power than the woman's seed, have descended from heaven, and crushed the serpent's head? No! impossible! An angel, or even the whole angelic host, were utterly powerless to grapple with the hydra-headed monster! Sin had humanity in its terrible grasp, the law had been violated, and humanity condemned; sentence once pronounced must be executed, and a deliverer must be related to humanity in order to expiate the sentence.

This promise of redemption was renewed to Abraham:

"In thee and in thy seed shall all the families [nations] of the earth be blessed." Gen. xii. 3; xxii. 18.

And again, to David:

"When thy days are fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish His kingdom; He shall build a house for My name, and I will establish His kingdom forever. I will be His Father, and He shall be My Son." 2 Sam. vii. 12-14.

Here it will be seen that God's promise to David contains more light on the subject than any previous prophecy. Mother Eve and Abraham the patriarch, were simply informed that their offspring would be the means of blessing; but to David, "the man after God's own heart," the Spirit showed greater light; the dawning light of day becoming brighter as sunrise approached, the Spirit instructed David, that the Redeemer was to be not only David's son, but also the Son of the great YAHWEH in heaven. And truly, who could be better fitted to establish peace between God and man, than one by birth related to them both.

The fulfillment of this prediction took place in the days of Herod, when God, by His Spirit of power caused a virgin to conceive, and bring forth a man-child, Luke i. 30-35, directly the Son of God, and the Son of Mary, by virtue of whose lineage He was the true descendant of David's royal house.

"Let us make man *in our image after our likeness*," said the Lord; and here the "Man" was, lowly, humble and in a manger; "for a little while lower than the angels," Heb. ii. 9, yet, "being the brightness of the Father's glory, and the express image of His (*hypostasios*) person," Heb. i. 3, the edict went forth:

"Let all the angels worship Him," Heb. i. 6; Psalm xcvi. 7.

Nor were the heavens slow in obeying the command, a host of angels sang His praises the very moment He came into existence. Luke ii. 13, 14.

Let us now glance back to the days of Moses. Jacob having gone down to Egypt in search of food, became a great nation, suffering cruel bondage and affliction under heathen tyrants; their cries reaching the throne of mercy, brought a deliverer in the person of Moses, who by the Spirit of God led them through the waters, even to Mount Sinai, where God gave them a law, with the promise that they should be a holy people,—His peculiar treasure above all other nations, if they would keep His commandments. Ex. xix. 5, 6. To this they readily agreed, but as with the law in the garden of Eden, so with the law from Mount Sinai; no sooner was man brought in contact therewith, than flesh got the upper hand and man failed again.

The Sinaitic law contains two striking observations:

1st. "The man that doeth the things contained in the law shall live in them." Lev. xviii. 5; Gal. iii. 12.

2nd. "Cursed is every one who continueth not in all things written in the book of the law to do them." Gal. iii. 10; Deut. xxvii. 26.

The transgression of God's law, as proclaimed in thunder voices from the mountain, brought another curse upon humanity, multiplying sin upon sin; condemnation through personal transgression, added to condemnation inherited from Adam.

Of this Paul speaks, saying :

"Law entered that the offence might abound." Rom. v. 20.

That is, law entered that sin might appear in all its abomination, that men might truly and fully comprehend their utter inability to fulfill God's perfect law, and be constrained to look for life eternal from some other source. Hence, the law, added to the promise because of transgression, Gal. iii. 19, became our schoolmaster to bring us unto Christ, that we might be justified by faith. Gal. iii. 24.

"For what the law could not do, in that it was weak through the flesh, God sending [did send] His own Son in the likeness of sinful flesh, and for sin [sacrifice for sin], condemning sin in the flesh." Rom. viii. 3.

The law containing the penalty of death for even the slightest offence, contained also, as seen above, a promise of life eternal for perfect obedience ; and under this law, subject to its penalty, and partaker of its promises, our great Redeemer came into existence—

"Made [*γενόμενον*, *genomenon*, born, or generated] of a woman, made under the law." Gal. iv. 4.

Many persons though sufficiently enlightened to reject the doctrine of a pre-existing Christ, stagger at the thought of His being born under law, thinking that if born under law, He would be a sinner ; hence, falling back upon the theory of immaculate conception, they think that Paul did

not mean just what he said in Galatians iv. 4, and so attempt to put a milder construction, as they term it, upon the apostolic statement.

All will admit that Mary, like other women, was born under the Adamic sentence, "Dying, thou shalt die ;" and if her offspring did not sustain the same relationship, then we must conclude that law, though having a legal claim on all Adam's posterity, had, in the case of Christ, been cheated; that one of its prisoners had escaped, so to speak. But if law could be set aside in the person of Christ, then why not annul it in other cases? thus breaking down the barrier altogether.

Turning to Hebrews ii. 14, we read:

"Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the accuser"—[*διάβολος*, *diabolos*, sin by law.]

When told in such plain words that Christ took part of the *same flesh and blood* as His brethren,—not merely something looking like it, but *the same*, we must either believe Him born under the Adamic penalty, or disbelieve the words of Paul.

Did this partaking of condemned flesh and blood make Christ a sinner? No! "Sin is the transgression of law," 1 John iii. 4, and He could fearlessly challenge the Jews to "convict Him of sin." John viii. 46-

He partook of condemned flesh and blood, like unto His brethren," Heb. ii. 14, that "through death He might destroy the *diabolos* or accuser;" that is, sin in the human heart, that manifested itself in violating God's law. "Law entered, that the offence might abound," Rom. v. 20, but in the case of Christ who fulfilled all the law's demands, sin did not abound.

It will be seen that Christ sustained a two-fold relation; being the Son of God, and a perfect observer of God's law, He stood related to eternal life; and by descent from the Adamic family on His mother's side, He was related to penal death, without which He never could have expiated the sentence; because law demanded that which was condemned, nor could its claim be satisfied with anything less.

When the "woman's seed," Christ, had been slain to satisfy the demands of law, the sentence, "Dying thou, shalt die," resting on Him as the son of man, was expiated, and law and justice were satisfied, but Christ was dead; and had He sustained no higher relationship He must have remained eternally in the grave. As the Son of YAHWEH, He stood related to life eternal, hence, His resurrection in perfect harmony with justice. The son of Mary had ceased to be, the Son of God alone survived. "Christ is no longer known after the flesh," 2 Cor. v. 16, having died out of that relationship.

"But Christ being come a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by His Own blood He entered, once for all, into the holy place, having obtained eternal redemption." Heb. ix. 11, 12.

The words "for us," at the end of verse 12, are in italics, and not in the Greek.

This was typified in the Mosaic system, where a Hebrew bondman having sufficient means, was allowed to redeem himself. Lev. xxv. 49. Christ possessed a relation to life eternal through divine begetting, and having perfectly obeyed His Father's law in spiritual detail, became rich indeed. In His death He paid the penalty resting on Him [and all in Him] as a flesh and blood man, and being able

to draw abundantly from the fountain of life, He burst asunder the doors of the charnel-house, and rose victorious the third day.

"Great is the mystery (revealed secret) of godliness," 1 Tim. iii. 16, whereby the victory is won! No wonder that the heavens echoed gladness and joy at His birth, Luke ii. 8-14, and the very stones over which He subsequently passed were ready to proclaim His praises. Luke xix. 40.

Let us pass on. Having seen how Christ, by His perfect obedience and heavenly relationship, redeemed Himself, and passed out from the state of inherited condemnation; we naturally ask, How are we thereby affected? We have all violated God's law, and are still under condemnation; the penalty, "Dying, thou shalt die," has not been meted out to us; we have not fulfilled God's law as Christ did, nor have we personally suffered with Him upon Mount Calvary; yet we claim to have been redeemed. Paul says: "I am crucified with Christ, nevertheless I live." Gal. ii. 20.

What does the apostle mean? he certainly was not literally crucified with Christ, on the contrary, he was at that same time our Savior's enemy, nor had he suffered death at any subsequent period, yet he claimed to "have been crucified with Christ!" Is not his language dark and mysterious?

We read in Romans vi. 2, "How shall we who are dead to sin, live any longer therein?" and we ask, How are we dead to sin? What is meant by it? Some say that we die to sin when expiring from old age or accident, but that this is not what Paul meant is evident from the fact, that he, a living man, wrote to living people. Others tell us, that "dying to sin" signifies "a change of mind," or "change of

heart," as it is termed, a complete reformation from sinful acts, and call it "sanctification." But a glance at the apostolic teachings will convince the candid reader that no such idea of "sanctification" existed in the primitive churches, and yet they had, so Paul affirms, "died to sin."

The following verse unravels the mystery:

"Know ye not, that so many of us as were baptized into JESUS Christ were baptized into His death. Rom. vi. 3.

Comparing this text with Galatians iii. 27: "For as many of you as have been baptized into Christ have put on Christ." The reader will see that having been baptized into Christ's death, we have put on His death; hence, when baptized into Christ, His death becomes our death; and we are placed, as if we had died and again been brought to life. Truly, then might Paul say: "I am crucified with Christ, nevertheless I live." Gal. ii. 20.

And well might he address the Romans, "who had been baptized into the death of Christ," that they "had died to sin;" Christ having died to sin for us, we die to sin in Him.

"For I through the law have died to law, . . . I am crucified with Christ; nevertheless, I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, Who loved me, and gave Himself for me." Gal. ii. 19, 20,

"For the love of Christ constraineth us; because we thus judge, that if one died for all, then all died; and He died for all, that they who live, should not henceforth live unto themselves, but unto Him Who died for them and rose again." 2 Cor. v. 14, 15.

"For if we have been planted together in the likeness of His death, (by baptism therinto), we shall also be in the likeness of His resurrection; knowing this, that our old man was crucified with Him, that the body of sin might be rendered powerless (*καταργηθῇ*, *katargêthê*), that henceforth we should serve sin no longer; for he that is dead is free from sin." Rom. vi. 5-7.

We died to sin in Christ, and were resurrected to life in Him—a new birth indeed !

“ Therefore, if any man be in Christ, he is a new creature ; old things have passed away ; behold, all things have become new. And all things are of God, Who hath reconciled us to Himself by JESUS Christ. . . . For Him Who knew no sin, He hath made to be sin for us ; that we might become the righteousness of God in Him.” 2 Cor. v. 17-21.

Thus the race to have dominion in the earth is developed, not merely by a flesh and blood relation to the earthly Adam, who, by disobedience, lost his right to rule ; but by a new birth, a re-begetting, bringing us into relation with the second federal Head, “ the Man from heaven,” 1 Cor. xv. 47, Who subdued all things unto Himself, and reigns supreme, Eph. i. 20, 21, we become “ joint heirs with Him,” Rom. viii. 17 ; Rev. iii. 21.

Adam, when created, was told to subdue the earth, but no such edict will go forth to those who shall rule upon the new earth ; that work will all have been accomplished by the One of the power and might, namely, He Who could say to His chosen little flock : “ Be of good cheer, I have overcome the world,” John xvi 33 ; hence, He will not at that day commission them to go and subdue, but invite them to “ come and inherit the kingdom prepared for them from the foundation of the *kosmos*.” Matt. xxv. 34.

Some one may perhaps ask : If dominion is to be had upon the “ new earth,” what kind of a kingdom will it be ? We have indeed often been asked : What or who are the subjects to be ruled ? We reply by asking : What was the Adamic family to rule over ? Everything that moves upon the earth, and that dominion lost to Adam because of sin, was given to Christ, and will by Him be given to all that are His in the day when He shall return to gather His Own. Matt. xxv. 34.

The dominion of God's immortal people in the "new earth" will not be a rulership over mortal subjects, as supposed by Christadelphians and other age-to-come advocates, but a full dominion of the earth with all its contents.

The details of that kingdom not having been revealed, we presume not to intrude therein. "Now are we the Sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." 1 John iii. 2. Being assured that "God will wipe away all tears from all eyes," Rev. xxi. 4, further questions are needless; it will be a blessed and joyful state; let us strive then by His power to enter there, with full assurance, that a seat within its glorious portals, will far more than reward our toil.

CONCLUSION.

"Many shall run to and fro, and knowledge shall be increased."
Dan. xii. 4.

THAT we live in an age fulfilling this prophecy, is an indisputable fact ; knowledge has been increased to an extent that would astonish even him who, two thousand five hundred years ago, uttered the prophecy. Men do run to and fro ; a never ceasing, nervous, bustle and commotion seems to stir all civilization, and make men run to and fro, like ants when their hill is broken ; hurry, hurry, is the watchword of today.

I have therefore endeavored to make this work as condensed as possible without minimizing its force, or losing its aim. What has been said, might doubtless have been better said ; but, aware, that the zealous truth-seeking reader values and appreciates truth rather than flowery language, I recommend these pages to the gospel-loving public, courting no flatteries, and fearing no criticism. May the grace of God, and peace of our Lord Christ Jesus be with us all.

THE WRITER.

CONTENTS.

CHAPTER I.

	PAGE
The Seven Churches	6
No Future Restoration for the Jews	8

CHAPTER II.

"The hundred and forty-four thousand"	10
Destruction of Sin and Sinners when Christ Returns.	14
Israel's Leavened Offering and its Antitype	15, 21, 27
The General Ingathering	21
The Sealed Book in God's Hand	24

CHAPTER III.

The War in Heaven	29
The Stars of Heaven	30
The Woman in Heaven	31
The Man-child	33
The Crown of Twelve Stars	33
The Moon Under Her Feet	33
The Dragon	35
The War in Heaven	36
The Seven Heads	42
The Dragon's Tail	43
The Woman in the Wilderness	46
The Bottomless Pit	48

CHAPTER IV.

	PAGE
The Great Harlot	54
The Seven Headed Beast	55
The Scarlet Colored Beast	64
Antitypical Babylon	59
The Ten Horns	67

CHAPTER V.

The Battle of Armageddon	69
The Great River Euphrates	70
The Three Frog-like Spirits	72
Armageddon	74

CHAPTER VI.

The Two-horned Beast	77
The Image of the Beast	78
The Mark of the Beast	82

CHAPTER VII.

The Two Witnesses	89
The Sackcloth	92
The Tabernacle in Heaven	95

CHAPTER VIII.

"The First Resurrection," and the Millennial Reign	96
Redemption, the First Resurrection	99
The Thrones	101
No Promise of Peace, or Tranquility in a Millennium	104

CHAPTER IX.

The Kingdom of Heaven	110
---------------------------------	-----

	PAGE
The Ten Toes Not Smitten When the Kingdom of Heaven Was Set Up	112
Christ Now King of Kings	114
David's Throne, God's Throne, and Christ's Throne, 'All One	117
Two Aspects of the Kingdom	118

CHAPTER X.

The Holy City	121
Not a Literal City	122

CHAPTER XI.

Redemption	124
The Fall of Man	126
Adamic Condemnation Hereditary	127
Christ Born Under Law	132
Christ Redeemed Himself	134
We Die in Christ When Baptized	136
Dominion in the New Earth	137
Conclusion	138

ERRATA

- On Page 18, Line 5 from top—read "perfect ones," instead of "perfect one."
- On Page 37, Line 9 from top—read, "serpent, as it is written," instead of "serpent, It is written:"
- On Page 54, Line 9 from top—read, "on its heads," instead of "on its head."
- On Page 78, Line 11 from top—read, "that the church has," instead of "that church had."

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WM. LEE STROUD, EDITOR

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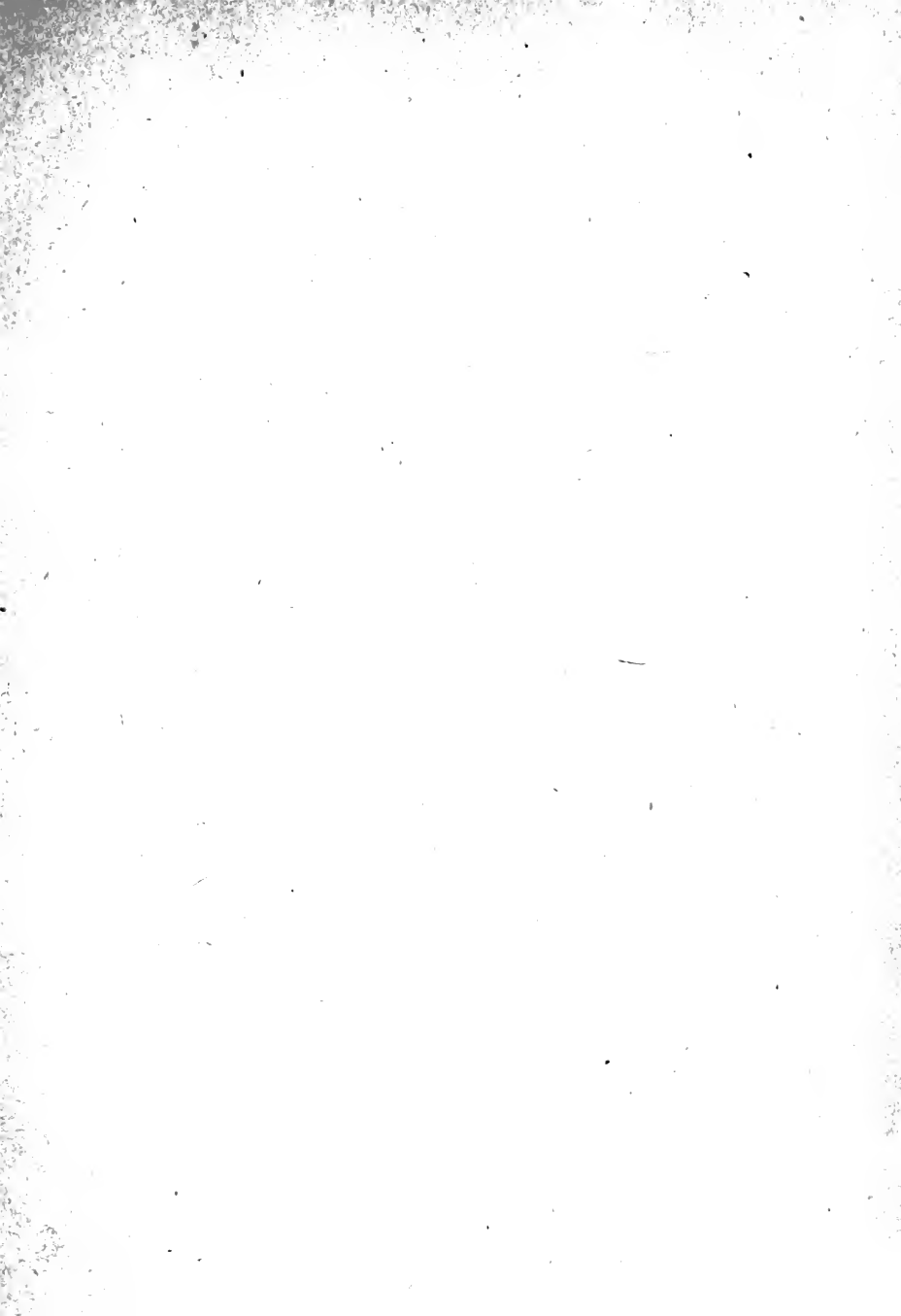
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